

THE LITERARY GAZETTE.

A Journal of Literature, Science, and Art,

AND RECORD OF UNIVERSITY, ECCLESIASTICAL, EDUCATIONAL, SOCIAL, AND GENERAL INFORMATION.

No. 188 (2348).—VOL. VIII. NEW SERIES.]

LONDON, SATURDAY, FEBRUARY 1, 1862.

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LONDON, SATURDAY, JAN. 25, 1862.

REVIEWS.

The Chase of the Wild Red Deer in Devon and Somerset. By C. Palk Collyns. Longmans.

On historical grounds—on grounds aesthetic, moral, social, poetical, and culinary—what animal has so much claim to our attention as the deer? Its culinary claims need no comment. Since the days when "Isaac loved Esau because he did eat of his venison," to these days when members of Parliament propitiate constituents with a haunch, and aldermen rise wearied from the civic feast, its flesh has occupied a very high shelf in the world's larder. To the lover of poetry it is associated with some of the finest and most famous compositions in our language, from the old ballads which celebrate the deer-slaying prowess of Robin Hood to the spirited picture of the chase in Scott's *Lady of the Lake*. Nay, we have even seen it gravely asserted that we owe to it our greatest poet. It certainly cannot be denied that had there been no deer Shakespeare could never have taken to deer-stealing, and who knows that but for this propensity he would ever have fled for refuge to London, and that, without metropolitan stimulants, his brain would ever have produced anything better than the doggrel which constitutes his first clumsy attempts at local satire? How much the artist owes to the deer let Sir Edwin Landseer testify, whose partiality is very well grounded if there be any truth in Manwood's statement, that "the stag is justly accompanied of divers writers to be the most stately beast in his gate that doth go upon the earth, for he doth carry a majesty in his countenance and gate." Socially his importance is considerable, for what earthly possession bestows so much distinction on its fortunate owner as a deer-park? But if his historical and moral claims to consideration seem less obvious, let our readers reflect, firstly, on the important part which the forest-laws played in our early legislation, and how much of their skill the English archers—the bone and sinew of the nation—owed to the sly pursuit of sylvan game; and secondly, that even if the deer be not quite so virtuous as he is painted, he has still from time immemorial been a stock example of innocence and simplicity. We therefore repeat, that on all the grounds at first enumerated we are bound to honour and cherish the deer. Yet, alas for our ignorance or our ingratitude! Dead, we associate him with turtle-soup and gasping aldermen,—living, with ludicrous exhibitions of cockney horsemanship on Easter Monday. Which of our ancestors could have foreseen that such would be the fate of an amusement once the all-absorbing pursuit of every inhabitant of these isles, from the king to the peasant? To many, perhaps we may say to most Englishmen, the very existence of wild deer in the southern part of our island is unknown. Not long since we met a Somersetshire man who had never heard of them, and yet it is in Western Somersetshire and the northern parts of Devon that they have found their last stronghold.

Step by step the red deer, like the Red Indian, has retreated before the irresistible advance of civilization, and these are its final fastnesses. What Cooper is to the Indian, Mr. Collyns is to the deer. Each utters a mournful jeremiad over the high qualities of

the decaying race, and its inevitable doom. "I fear," says Mr. Collyns, "that I am a true prophet in foretelling that there are sportsmen now alive, who, in their old-age, will tell of stag-hunting as a thing that was, as a sport which they remember, but which has passed away." It was, indeed, in the faint but gallant hope of averting, or at least arresting this calamity, that the book before us was written. It would therefore have, if only on this ground, some claim to our attention; but it is not without many other recommendations.

The treatment is, indeed, far from exhaustive; and in humour and richness of anecdote it is very inferior to many books of its class. It is over-weighted with lengthy quotations from old writers, and scraps of poetry are sprinkled about it with pepper-box profusion; many of them are so hackneyed that we question if "dear Bell" would allow them to stand in the letters of a country correspondent. However, it is only fair to the author to say that he expressly repudiates in his preface all literary pretensions, and takes his stand upon forty-six years' experience, and a hearty sympathy for the cause which he is advocating. These qualifications would alone ensure him a fair hearing; but in addition to these the book has the merit of containing some useful and interesting information,—doubly valuable inasmuch as it is obviously the result of personal observation,—and of being written throughout in a quiet, manly tone, free from the swagger and solecisms which disfigure most of the luctations on British sports. Yet while it escapes their worst faults, it is not without many of the good points to which such works owe their popularity. The causes of this popularity are manifold, and perhaps not the least potent is the fact that they are beyond the reach of cram. Nowadays, thanks to the rapid spread of the paste-and-scissors philosophy, and the ease with which admission is obtained into the British Museum, anybody can write about anything. Pope has said that—

"Many an honest man may copy Cato,
Who ne'er saw naked sword, or looked in Plato;"

and so a man may write about lawyers who has never worn forensic wig, and has a soul superior to six-and-eightpence; a bachelor about babies, nursery maids, or perambulators; a shop-boy, generally acquainted with Mrs. Gore's novels, about the evils of husband-hunting in Belgravia; a young-lady novelist, versed in Bulwer and Ainsworth, about the workings, poetical and practical, of the burglarious mind. But this is not the case with books which treat of hunting, shooting, and generally of the sports of the field. We are not so bold as to deny the omnipotence of cram. No doubt a tolerable imagination and a file of *Bell's Life* would supply some sort of book. But happily, as a matter of fact, this spurious composition is never attempted in the regions of out-door adventure. No one would think of encountering such champions as "Nimrod" or "The Druid," without better weapons than paste and scissors; and hence there is in such works the genuine enthusiasm and hearty sympathy which actual experience alone can give. The authors are members of a class possessed of such distinctive and strongly-marked features as cannot fail to amuse and interest the observant portion of the community to which their owners belong. Hunting men of all denominations form a sort of freemasonry, whose secrets, or rather, whose sympathies (for they have no secrets) are a constant source of speculation to the uninitiated. To the initiated belong joys and sorrows, hopes and fears which the philosopher strives vainly to analyse, and with which the cockney can-

not intermeddle. Satires on the vanity of human wishes, and sermons on the depravity of human nature, glance harmlessly from their mysterious mail; for their estimate of earthly happiness and mortal infirmities is at an elevation far above the reach of satirist and of preacher. The fox-hunting parson might perhaps attain to it, were he not dragged down by the union which he presents of two hostile and incongruous natures, just as in our human composition it is by the due admixture of the animal that we are kept for the proper period of probation from our native skies. Thus, left without a guide, the members of this freemasonry base their hopes of happiness in this world, and in the next, on grounds unorthodox and unintelligible to the common mind. Take as an instance Assheton Smith's old huntsman, begging on his death-bed that he might be buried near his master, with their favourite horses and a few couples of dogs close at hand, so that they might all be ready for a start in the next world. Nor do they fail to treat with due professional solemnity the entrance into life of the child, whose breed and traditions foreshadow his future exploits in the field. Our author gives a most interesting account of the ceremonies which took place when an heir was born to the great hunting house of Acland. A bowl is brought forth, "fashioned by the cunning workmen of the Celestial Empire, and from which many a libation had been poured and quaffed in honour of stag-hunting. It is many a time and oft filled to the health of the child. Then wish is expressed. Let our readers conjecture what wish. That the unconscious infant may grow up all that Hector invoked the gods to make Astyanax—a good citizen, a brave warrior, the honoured champion of his country's rights? No, all this would be superfluous. There is a much shorter cut to the object of Hector's prayer. Just as Aristotle held that all the virtues combine and culminate in the chief good, so, if you wish that a man may fulfil the duties of a father, a citizen, a patriot, you have only to pray that he may grow up a stag-hunter. Such is the brief but comprehensive prayer offered up—at the altar, we suppose, of the great goddess Diana—when an infant of promise is born; and, alas that we should have to record that in the instance which we have just given, the prayer was never fulfilled. However, we cannot regret the shade of sorrow which this incident throws upon the book, less on account of its artistic value in heightening the effect of the surrounding jocularity than because it is a sign of the lively faith to which the book owes at once its existence and its interest.

To write well on these subjects an author must throw his whole soul into them, and write as if he believed that the one great end of existence was to follow the chase, and that the enjoyment and excitement attending it are so contagious that even the hunted animal partakes in them. Sir Francis Head tells a good story of a huntsman who was severely censured by a lady for following so cruel a craft. The objection never seemed to have occurred to him, and coming from a man it would have been treated as preposterous and only worthy of silent contempt, but courtesy required that he should humour the weakness of a lady and so he mustered up all his logic for the following ingenious defence:—"We all know, Mum, that the men like it; and we all know that the horses like it; and we all know that the hounds like it; but we none of us know that the fox don't like it." No wonder that a man of his stamp is forced into a new and purely professional view

of our future state. At least he must find Isaiah's picture of the wolf lying down with the lamb, and the unnatural concord of the whole race of animals, strangely at variance with his own scheme for procuring the greatest possible happiness of the greatest possible number. It is curious to see what a halo the capture of the deer throws over the not very glorious ceremony of cutting his throat. Who would imagine, from the following description, that it is other than a delightful operation for all parties concerned? We subjoin the passage which precedes it as a good specimen of our author's animated style:—

"It is evident that the stag's race is run. The heavy gallop, the faltering stride, and the lowered head, proclaim that his strength is failing. He is unable again to face the open, runs feebly and painfully along the beaten paths, and turning through the woods towards the sea, he reaches the edge of the cliff just above the boat-house and beach of Glenthorne. His foes are close behind. He gives one wild and hurried look of fear, and dares the desperate leap. It is done. He has jumped from a height of at least thirty feet on to the shore, and in the next moment is floating in the salt sea-waves. Fortunately one or two sportsmen on the beach keep back the eager hounds, or some of the best of the pack would in all probability have been sacrificed, or at least maimed in their attempt to follow the quarry in his deed of daring. A few minutes suffice to man a boat and put a rope round the horns of the deer. The victim is dragged in triumph to the beach, the knife is at his throat, and amid the baying of the pack, and the loud whoo-whoos of the crowd, the noble and gallant animal yields up his life."

A curious proof of the importance once attached to the deer is found in the number of names bestowed upon him. Perhaps there is not any other animal so well provided. In his first year he was called a calf, in his second a knobbler or brocket, in the next a spire or pricket, then a stag, and finally a hart. Even his last name received from royal caprice a subdivision. Once hunted by the King, he became a "Hart Royal;" and if so fortunate as to escape, after "showing the King pastime for his delight," he was at once placed under the special protection of royalty, and was entitled a "Hart Royal Proclaimed."

For the poetical delusion which has selected the deer as the apt emblem of artless innocence, he is probably indebted to his delicate limbs and graceful form, as Charles I., according to Macaulay, is indebted for half his popularity and reputation as a martyr to his handsome portrait by Vandyke. In sober truth, the stag is lewd, crafty, and tyrannical. For the pugnacious frenzy which seizes him in the season of love he cannot be held responsible; but for the tyranny which he exercises over his younger brethren, and his Saturnian taste for destroying his male offspring, there is no excuse. His craftiness, when pursued, puts to shame the proverbial cunning of the fox. At the commencement of the chase he is usually to be found in some thicket closely attended by two or three faithful hinds. Their lord keeps close, and gallantly assigns to them the perilous office of diverting the attention of the hounds. However, it is for his lordship that the hounds have come; and so, after a time, he is compelled to break cover. Away he goes, and is soon well ahead of the pack, but still he has more faith in cunning than in speed, and soon resorts to the ingenious stratagem of turning some younger deer out of his lair, and occupying his place. The hounds either are taken in or object to invidious distinctions, for they follow hard on the new victim, and are with great difficulty recalled by the huntsman, who has been on the look-out for the manoeuvre. The

stag is again started, and perhaps this time takes to water, where even first-rate hounds are occasionally at fault. Sometimes he will hide in a deep pool, or even in a morass, leaving only his nose above water, and allowing dogs and horses to pass almost over him without making a movement. On one occasion this stratagem succeeded so well that, night coming on, the chase had to be abandoned, and the result was the following amusing incident, narrated by Mr. Collsins:—

"Very shortly after the hounds had left, a labouring man went down to fish the river, and at his first cast poked the stag from his hiding-place. The man was dragged across the river, the deer having no doubt entangled one of his hind legs in the net. The poor fisherman was so frightened that he forthwith started for his cottage, and arrived there as his wife said, 'Quite wist.' My professional services were called in aid, and I elicited from him that his state was caused by fright. He described to me how he had been dragged across the river, and then, with a fearful sigh, said, 'It was the devil, sur; I do know it; I seed his *cloven foot*.' I tried to persuade him that he was in error, but in vain; and it was not until the next morning when I went to the spot with my patient, and showed him the tracks of the deer at the place where he had left the river, that I convinced him that it was not the original 'Old Hornie' who had served him the seury tick which had so completely unmanned him."

More frequently, however, his hiding-place is discovered, and then his next artifice is probably to dash into the middle of the nearest herd; and here the sagacity of the hounds is tested to the utmost. So wonderful is their skill, that they will in general single out the old scent, and distinguish it from that of each member of the herd, who have perhaps trampled backwards and forwards over every inch of the ground. The sea is now the last resource, unless he stands at bay, and a stag will sometimes swim out many miles rather than return to face his pursuers on shore. In this way some curious captures are made by boats which happen to be about the coast; and the huntsman, after a hard chase, has the satisfaction of seeing his destined prize carried off by pirates, who have borne no share in the burden and heat of the day. In their anxiety to reach the sea deer will leap from almost any height; and Mr. Collsins mentions an instance of one throwing himself deliberately from a cliff some three hundred feet high. Thirty or forty feet they can drop with impunity; and once in the water, they swim with so much swiftness and buoyancy, that the dogs have no chance of overtaking them. In one of the hunts described by our author, a hound seized the deer just as he was leaving the shore, and after being carried out a league to sea, succeeded in drowning him, and returning safe to land.

When the stag turns to bay, woe betide the nearest hounds! A blow of his hoof or a lunge from his tremendous antlers is enough for one assailant; and when two or three have been thus disposed of, the rest are glad enough to wait till the huntsman comes to the rescue, and throws a rope over the formidable horns. The fearful injury which the antlers inflict is accounted for by their great weight, which sometimes amounts to fifteen pounds; they are shed every year, and take about sixteen weeks to arrive at full maturity. Luckily the stag is not vicious, except when driven to bay, or when confined by himself in parks, and cut off from communion with the herd. In this solitary state he is often a most dangerous assailant, and has been known to make unprovoked and fatal attacks upon strangers, and even those accustomed to feed him. Once a stag actually charged a carriage, and injured one of

the horses so severely that it died in two hours. The jagged nature of the wound inflicted by the horns made it of old very difficult to heal, and perhaps gave rise to the popular superstition that "a hurt from hart will bring a man to his bier," by poisoning his blood. This, by the way, is only one of many superstitions connected with the animal. The Highlanders have a proverb that thrice the age of a man is the age of a deer; and a story is told of a stag being found bearing the well-known mark of a Highland chieftain who had been dead a hundred and fifty years. One error has been immortalized by Shakespere, in the beautiful lines in which he describes the wounded stag standing upon the river's brink, while—

"The big round tears
Coursed one another down his innocent nose
In piteous chase."

As a matter of fact the deer cannot weep, for "the glandular saccus, or tear-pit, placed at the inner angle of the eye, does not communicate with the nose by glandular passages."

But we have already exceeded our limits. In conclusion we may observe that Mr. Collsins's book, though not remarkable as a literary effort, is very pleasant reading; and, considering that its object is to rescue, if possible, from oblivion and decay a noble pastime, inseparably associated with the earliest traditions and most famous legends of our land, we do not doubt, and we most heartily hope, that it will achieve a success which it well merits.

The Proverbs of Scotland. By Alexander Hislop. Glasgow: Porteous and Hislop.

It would appear perhaps at first sight that it would be sufficient simply to announce the fact that a gentleman had thought it worth his while to publish yet another collection of Proverbs. Of proverbs one would not unreasonably suppose we have already had enough from those of Solomon to those of Henderson. But we are not of that class of persons who would dismiss what has occupied six years' leisure of a hard-working man's life—and Mr. Hislop, we take it, is a hard-working man—with a laugh of good-humoured approval or a smile of contemptuous pity. Proverbs, moreover, are the philosophy of the million, and they are written and spoken in a language understood of the people. They contain in a pithy sentence advice, exhortation, reproof, and consolation; they are pregnant of meaning; and they recommend themselves by the simplicity and vernacularity which are characteristic of them to the meanest capacity. And therefore it is that though most proverbs may be found in some shape in nearly all languages, from the Hebrew to the most modern tongue, it is as well to have as many compilations of them as possible, each differing from the other, that one may see how the same idea has been differently expressed, condensed or expanded, improved or deteriorated, to suit the genius and idiom of a particular people. And we think it will be granted that the most prominent characteristic of Scottish proverbs is not elegance. "A hungry louse bites sair," says the Scot, wishing to exemplify the importunity of hunger, which the Greek described by talking of *λυπός ἀναθήσις*, and which the English, French, German, and several other languages express by the phrase, "A hungry belly has no ears." Again, "Gawsie cow, gudeley calf," is a somewhat coarse way of expressing "handsome mother, goodly daughter;" or, taking the more general view that children inherit their parents' qualities, what Horace has asserted in the well-known lines—

"Fortes creantur fortibus et bonis;
Est in juventus, est in equis patrum
Virtus."

Nor is there so much refinement as canniness in the assertion, "Gie a beggar a bed and he'll pay you wi' a louse." The same remark will apply to "He lo'ed mutton weel that likit where the ewie lay," for which the English equivalent is, "He loved mutton well that dipped his bread in wool;" and "It's lang or four bare legs gather heat in a bed," which is a delicate warning to young people not to get married before they can keep up a house; and again, "It's stinking praise comes out o' ane's ain mouth," which is usually known in the form "Self-praise is no honour."

But, of course, the number of proverbs which are purely and entirely Scotch is small; the majority in this volume have their equivalents in other languages. As instances we may mention, "A beggar's wallet is a mile to the bottom;" for which the Italian says, "Il sacco de' mendici non ha fondo," and the Portuguese, "Fardel de pedinte nunca he cheio." "A Stuarts are no sib to the King," may be paralleled by the Spanish, "Algo va de Pedro a Pedro." The Italian says, "Cade un cavallo, che ha quattro gambe;" whilst the Scot says, "A horse wi' four feet may snapper," which is less allegorically expressed in Latin by "Humanum est errare," and in English by "The best of men may err;" but the French say, "Il n'y a cheval si bon qui ne bronche," or "Il n'y a cheval si bien ferré qui ne glisse," to express the same idea. "A wee spark maks muckle wark," reminds us "How great a matter a little fire kindleth," and has its equivalent in nearly every language; "Piccola favilla accende gran fuoco," says the Italian, and the German, "Von einem Funken kommt ein grosses Feuer." The coarse Scot says, "A close mouth catches nae flees;" the Portuguese, "Boca fechada tira-me de baralha" (a shut mouth keeps me out of strife). "A rowing stane gathers nae fog," is of course nothing more than the very common English. "The rolling stone gathers no moss;" the French, "Pierre qui roule n'amasse point de mousse;" the Italian "Pietra mossa non fa muschio;" the German, "Wälzender Stein wird nicht moosig;" the Spanish, "Piedra movediza nunca moho la cubija;" the Portuguese, "Pedra movediça não (nunca) cria bolor;" and the Dutch, "Een rollende steen neemt geen mos mede." It sounds very Scotch to read, "Beauty's muck when honour's tint," but the Dutch say, "Schoonheid is maar drek als de eerbarheid verloren is." It is worthy of the land to which belonged that gentleman who "bood and bood" till he came to great estate, to give such advice as "Be ready wi' your bonnet, but slow wi' your purse;" but the Italian says, "Presto al capello, tardi alla borsa." We are not astonished to find the Scotch "Better belly burst than gude meat spoil" answered by the Dutch "Beter buik geborsten dan goede spijt verloren," for there must be many sympathies between Dutchman and Scot, as men who groan at waste. "Better be the head o' the commons than the tail o' the gentry," reminds one of the saying attributed to Julius Caesar, that he "would rather be first man in a village than last man at Rome;" of Milton's famous lines, "Better to reign in Hell than serve in Heaven," and of the Italian, "E meglio esser capo di gatto che coda di leone." We can parallel "Buy in the market and sell at home," with "Comprar in feria, y vender en casa." As for the expression "Carrying saut to Dysart and puddings to Traent," it is nothing more than the very common saying about carrying "coal to New-

castle." We have an equivalent for it in the Greek γλαύκ' εἰς Ἀθήνας (or Ἀθῆνας) ἀγεύει, in the French "Porter de l'eau à la rivière," in the German "Wasser in's Meer tragen," and in point of fact in nearly every language. "Corbies dinna pike out corbies' een" is found exactly in the Portuguese "Corvos a corvos não se tirão os olhos." The combination of daughters with dead fish in the saying "Daughters and dead fish are kittle keeping ware," is far from complimentary; and the idea is less offensively, if less forcibly, conveyed in the Dutch "Dochters zijn broze waren." It is a mere adaptation to Scottish phraseology of a saying common enough in English, to predicate that "Dead men do nae harm;" and the same notion is contained in the German "Todte Hunde beissen nicht." The Scots cannot claim to have alone discovered that "Drunk folk take nae harm," for the French, perhaps a little profanely, have it, that "Dieu aide à trois sortes de personnes: aux fous, aux enfants, et aux ivrognes." The Dutch agree with the Scotch, that haughty people scorn petty prey; for the former maintain that "Arenden vangen geene vliegen," just as the latter say "Eagles catch nae fleas." A true Scottish spirit peeps out from the proverb, "Eident youth maks easy age;" but it is more than equalled by the German, "Fleiss ist des Glückes Vater." "Faint heart ne'er won fair lady," is another of those proverbs which may be termed universal; it is own-brother to "Fortune favours the brave," "Fortune helps the hardy," and "Providence helps them who help themselves;" and it may be found in all forms, in all tongues, from the hackneyed "Fortes Fortuna adjuvat," to the less known "Blödes Herz buhlt keine schöne Frau," and "Jamais honteux n'est belle amie;" to which Danton added the often-quoted gloss, "De l'audace, de l'audace, et toujours de l'audace." Nor was it reserved for the "land o' cakes" alone to discover the truth which is set forth in the saying that "Gude ale needs nae wisp;" it will be found, due allowance being made for the difference in the staple drink of the country, proclaimed in nearly the same words in the French, "A bon vin point d'enseigne," in the German, "Guter Wein bedarf keines Kranzes," in the Dutch, "Goede wijn heeft geen krans," as well as in the Italian, Spanish, and Portuguese. The wisp, it must be remembered, is one "of straw stuck upon a country house," as "a sign that ale is to be sold there; but if the ale be good, people will haunt the house, though there be none." Compare "His egg has aye two yolks," with "Seine Hühner legen Eier die zwei Dotter haben;" and it will be seen that the Scot and the German both connect the boaster with the bird that cackles. "It is good to have friends both in heaven and hell," is a strong form of saying, "Il est bon d'avoir des amis partout;" and not improbably had its origin in the precept (mistaken) which teaches men to make to themselves "friends of the Mammon of unrighteousness." It is impossible not to see that the sayings "Keep gude company and you'll be counted ane o' them" and "Acompanha com os bons, e séras hum delles," are to all intents and purposes the same as "Noscitur à sociis." That "Lassies and glasses are bruckle ware" may be a libel, but the Italians make very much the same assertion in "Figlie e vetri son sempre in pericolo." The homely proverb says, "Mak ae wrang step and down ye gae;" the poet more elegantly has written, "Facilis descensus Averni;" but we think there can be no doubt that the meaning is the same in each case. "Misterfu' folk maunna be menusefu'," quoth Sandy; John Bull says, "Beggars must not be

choosers;" and even the haughty Hidalgo allows "A quien dan, no escoge." We all admit that "Necessity has nae law;" "Quid non coegerit dura Necessitas?" sang the Roman lyrist, centuries ago; the Frenchman has it written that "Nécessité n'a pas de loi;" and the German declares that "Noth kennt kein Gebot;" but who would have thought that "Naething to be done in haste but gripping fleas" would be found elsewhere than amongst Scottish proverbs? There has been plagiarism on one side or the other, for we find it amongst German proverbs, "Nichts mit Hast als Flöhe fangen." By the way, there is a story related in connection with this saying which we must extract:—

"An indefatigable collector of 'rusty sayd saws,' a friend of his, was in the habit of jotting down any saying new to him on the back of cards, letters, &c., and thrusting them into his pocket. On one occasion he had an altercation with a stranger at a friend's house. The quarrel becoming warm, ended by Motherwell's friend excitedly handing the other (as he thought) his card. On the gentleman's preparing to vindicate his honour next morning, it occurred to him to learn the name of his antagonist. On looking at the card he found no name, but, in place of it, traced in good legible characters 'Naething should be done in a hurry but catching fleas.' The effect of this was irresistible, and the result an immediate reconciliation."

"Out o' sight, out o' languor," is familiar to us in the form, "Out of sight, out of mind," for which the French say, "Loin des yeux, loin du cœur," and the Germans, "Aus den Augen, aus dem Sinn." The Germans are not so pithy with their "Mancher sucht einen Pfennig und verbrennt dabei ein Pfund," as we and our Scotch brethren with "Penny wise, pound foolish." We are not quite sure that there is a large foundation of truth in "Quick at meat, quick at work;" nevertheless, the German says, "Hurtig zum Anbiss, hurtig zur Arbeit." All nations and languages agree that "Rome wasna built in a day," "Rome n'a pas été faite en un jour," "Rome war nicht in einem Tage gebaut," &c. To "Send your gentle bluid to market and see what it will fetch," may be compared the "Stemmata quid faciunt, quid prodest, Pontice, longo Sanguine censeri" of the Roman satirist; whilst "Smooth waters run deep" is the same as "Stille Wasser sind tief." It looks very much as though there had been plagiarism, or at least borrowing, when we find the Scot with—

"Twa cats and ae mouse,
Twa mice in ae house,
Twa dogs and ae bane,
Ne'er will agree in ane,"

and the German with—

"Zwei Katzen und eine Maus,
Zwei Weiber in einem Hause,
Zwei Hund' in einem Bein,
Kommen seitens überein;"

but either the Scot had the fear of the "gude-wife" before his eyes, or the German being a slanderous bachelor made an unwarrantable alteration. "Use makes perityeness" is the German, "Uebung bringt Kunst." "Virtue is abune value" may be compared with "Virtus argumentum est auro, virtutibus aurum," and many other similar phrases which will readily suggest themselves. "When drink's in, wit's out," has its parallel; amongst other expressions in the Spanish, "Do entra beber, sale saber." "When the tree is down everybody runs for branches," which reminds that one of the old Greek, Δρῦς περιώρης πᾶς ἀνὴρ ἐλένεται, does not appear in Mr. Hislop's collection, but nearly all he gives us commencing with Y are—at least in form—new to us. We are sorry he should have gone into the classification he talks of; it must have been as he

says, very tedious ; it cannot be, we fancy, very useful ; and it cannot but be, as he acknowledges it is, imperfect. His glossary, however, and his illustrative notes, will be found most serviceable.

La Contessa Matilda e i Romani Pontefici.
Per D. Luigi Tosti, Monaco Cassinese. Firenze : Barbera e Comp.

TIME was when the Catholic Church was proud of its learned Order *par excellence*, the Benedictines, and of the vast monumental works contributed by it to the historical literature of Europe. The Church had reason to be proud of that scholarly and essentially gentlemanly company ; and was justified in pointing to the colossal literary undertakings completed by them as a justification of the monastic system, which produced fruits of studious leisure, such as could hardly have been attempted by men less completely withdrawn from and assured against the cares, the needs, the toils, and the pleasures of life outside the cloister wall. The Benedictines were always great historians ; and still, on the old mountain there above St. Germaino, on the spot where St. Benedict first founded his Order, in the venerable cloisters of Monte Cassino, the old learned tradition is still kept up, and the scholarly Order is still busy at its old occupations.

But somehow or other it has come to pass, that the Church does not look on the learned brotherhood and on its labours with the favour with which it was once wont to regard them. The Benedictines are still busy with history ; and Mother Church has come to dislike history. It is true that the historical works which Father Tosti has sent forth from his cell at Monte Cassino are of a somewhat different class from the gigantic labours of the old Benedictines. A huge repertory of the dry materials for history, in some fifty volumes folio, or so,—materials out of which orthodox pens were at liberty to construct their historical edifice in what fashion they pleased,—was a safe and creditable mode of employing monastic leisure. But a small octavo volume of inquiry, not so much into the facts as into the meaning and significance of the facts of history, may well turn out to be dangerous. The Church does not like history of *that* sort ; and the Monte Cassino brotherhood in general, and Don Luigi Tosti, its most distinguished member, in particular, have accordingly become “suspect,” and very unmistakably set down in Rome’s black books. That such should be the case is a curious indication of the real bent and genius of the Papacy in these days ; for, in truth, Father Tosti writes as the most pious and orthodox of monks should write. But there are little signs that reveal to the lynx-eyed jealousy and sensitive anxieties of Rome, sympathies and feelings that show the man, monk as he is, pious as he is, orthodox as unfortunately he undeniably is, are not in accordance with those of Rome’s friends and associates. He talks of “Italy,” of long past hopes and chances of making it a united and independent whole ; of the “communes,” and their value in advancing the nascent civilization of the Middle Ages ; and Rome feels very sure that a man who can talk in this sort of way may be as canonically correct and orthodox in creed as you please, but is no true friend of hers in her present straits.

The profane world will like Father Tosti’s new book better than it is liked at Rome ; yet it has its right monastic flavour, and the following exordium may well be dated from a cloister :—

“I know not” [begins Father Tosti], “what pos-

terity will say of the age in which we live, or what judgment history will pronounce on the doings of this generation. I cannot say of what sort may be the fruit of the labour of every day which we shall leave to the treasury of humanity. I hear the noise of a great activity, the grinding friction of all the material forces of nature put in action by human intelligence for the production of riches, to soothe, intoxicate, and gild the dreams of a span-long life. The spirit of reason has no rest ; it ranges through creation to make material conquests. But its efforts to rise, as once it was wont to rise, to the Creator, and to be conqueror over itself, are like those of a drunken man, feeble, uncertain, and failing. All think of the present, few of the future, no one of the past. In this region of the past are left only the writers of histories, with their parchments and their inscriptions. The world will not return to that region, because, it says, it must proceed, and not go back. From this it follows that when this age shall present itself to posterity, that future age will not recognize it as a sister, because it has been an ungrateful child of their common ancestors. And then will ‘progress’ fare with this irreverent interruption of the moral pedigree of the human race ?”

The tone of the reverend author’s mind will be perceived by this extract ; and it may be presumptively gathered from it that his views of history and its teaching are, in the main, conformed to the ecclesiastical standard of thought and speculation. Yet he has his own misgivings that some of the interpretations, which his conscientious study of long past ages has compelled him to attribute to their significance, will not be acceptable in high quarters to which he owes allegiance, as is proved by more than one, apparently unnecessary, protest in the course of his work, that he occupies himself with the past only, and not with the present. Father Tosti must however excuse us, if we take leave to express our conviction that few men know better than he that no thinker occupies himself with the past without exercising a certain amount of influence on the present by his speculations ;—that the whole value of history consists in the certainty that this must needs be so ;—and that it is impossible to cause the upper links of a continuous chain to vibrate without imparting a movement more or less powerful to the lowest and latest. This device of writers whose thoughts and pens are shackled by despotisms is a very old one. The most dangerous and damaging satires on existing tyranny and misgovernment have been published under the form of pure historical disquisition, or even narrative. Despotisms are quite right, logical, and self-consistent in hating and preventing to the utmost of their power every kind of studious pursuit. Father Tosti writes of Gregory VII., that wonderful Hildebrand, the immortal monk of Cluny ; and he writes of this favourite hero of the Papacy and the Catholic world in terms which it might have been thought would have fully satisfied that great Pontiff’s most ardent admirers. Father Tosti evidently holds that no greater or better name than Hildebrand is written on the roll of history. And yet his admiration of him is gall and wormwood to the present occupant of St. Peter’s chair and his counsellors. Can there be a more curious proof of the falsity of the position into which the Papacy of the nineteenth century has been drifted ?

Very few readers are unacquainted with the character of Gregory VII., at least in its general outline. He is known as the personification of the highest and extremest claims ever made by a theocracy to the domination of mankind ; and as the man who, by the energy of his character, the power of his intelligence, and the moral force of his indomitable will, almost succeeded in realizing the portentous programme he proposed to himself. No episode

in history is better known than that wonderful story, which sums up in itself the quintessence of so much of early mediæval history, the story of the Imperial penance and pardon at Canossa ; how the Emperor Henry, the highest representative of lay power on earth, sued for three days and nights to be admitted to the presence of the monk, who sate within, and refused him pardon until a sufficient atonement had been made, and a sufficiently visible humiliation of the power of the sword before that of the keys had been exhibited to the world.

All this is familiar to every reader of history. But experience of the results of temporal power in sacerdotal hands, and detestation of Papal antagonism to human well-being, has made Protestants somewhat unjust to Hildebrand and his magnificently outrageous tyranny. Father Tosti insists, and with very evident justice, that Gregory VII. was but the embodiment and impersonation of moral and legal right in feud with brute force and lawless violence. But to the Italian student of history, especially at the present time, a more interesting subject of investigation is the question whether Hildebrand was moved by *patriotic* sentiments, according to our modern acceptance of the meaning of the term—whether he had visions of an united and free Italy—whether this, in fact, was the master thought that animated him in his long and intercine struggle with the Emperors. On this point there is much more room for debate and for doubt.

The part that Matilda, the great Countess of Tuscany played, as regards the Papacy, and specially as regards Hildebrand, is also sufficiently well known. But with regard to her the same question arises, as with regard to her great friend and fellow-labourer. Was she moved to act as she did by any “love of country” ? Was she an Italian patriot ? Was her hostility to the Emperor hostility to the foreign oppressor of Italy, or was it a struggle for her own dominions ? Or was it simply a bigoted devotion to the priesthood ? Or, lastly, as some French writers have endeavoured to show or to imagine, with a conception of history and its personages intensely and most amusingly French, was the great Countess moved to all her great and extraordinary deeds by love for the man Hildebrand ?

Father Tosti does not condescend to notice this latter hypothesis, which indeed may fairly be left to the *Boulevard des Italiens*—which on this as on a thousand other occasions, one feels to be very unfairly so-called.

But all the other hypotheses respecting the conduct of that very remarkable woman are well worthy of careful examination. Father Tosti’s theory is briefly as follows.

Hildebrand was rather a philanthropist than a patriot. His views were cosmopolitan rather than Italian. He fought against the tyranny of brute force, the overriding of law and justice by power, against wickedness in high places, and immorality in what should have been sacred places. And these struggles led him to a course of action that tended very certainly, and even by some of its results permanently, to the independence of Italy. Matilda was induced (against her own political interests, which, as they were then understood, would have led her to take part with the Imperial power) to back Hildebrand and the Church with all her strength from the love of right, of order, of civilization, and of progress. No more than he had she any specially Italian patriotism. But her acts in many respects not only were at the time favourable to the cause of Italian emancipation from the foreigner, but laid the foundation of institutions of which

Italy is to the present day feeling the benefit. Above all, she did much for the formation of the *communes*; and this alone must ever entitle her to the gratitude of all generations of Italians, and indeed of Europe.

It is on this point mainly that the work of Father Tosti is interesting to the European historical student. But it is also curious as containing the thoughts and speculations on such subjects which the progress of things has made possible to a Benedictine monk of the middle of the nineteenth century.

Aus vier Jahrhunderten. (Gleanings of Four Centuries.) Von Dr. Karl v. Weber. Leipzig: Tauchnitz.

For some years past Dr. Karl von Weber, Director of the Royal Archives of Saxony, has published a series of interesting volumes, containing the secret history of the last four centuries. He has just begun a new series, the first volume of which we have under notice, and contains a number of hitherto unpublished anecdotes about Mr. Carlyle's pet, the father of Frederick the Great. But first a word as to their origin. The sources whence Dr. von Weber derives his new information are confidential reports, partly written in cipher, partly communicated by eye-witnesses. Their historical value depends, to a considerable extent, on the position of the Berlin correspondents, who, from time to time, sent their privy reports to the Court of Saxony. A current narrative first begins in 1734, in the shape of letters written by Count von Manteuffel to the Minister, Count von Brühl, at Dresden. In 1730, Manteuffel was a Saxon Cabinet Minister, but, owing to a dispute, retired on a pension of twelve thousand thalers, which, as a Prussian by birth, he spent very nobly in Berlin. He, however, kept up a regular correspondence with Brühl, and also sold his knowledge of Saxon affairs to the Viennese Court for six thousand florins a year. At first he was in disgrace with Frederick William I. because he had written a squib against him, but was soon taken into favour again, moved in the best Berlin circles, and joined a Freemasons' Lodge, in which Court-matters were very freely discussed. In addition to the members of this lodge, the Minister von Grumbkow, the well-known Chamberlain von Pöllnitz, and a Court valet, who received a ducat for every interesting piece of information, were the chief sources whence Manteuffel derived his *pabulum* to amuse the Saxon Court with. Of course, from such *valet-de-chambre* gossip, we obtain a very one-sided idea of old Fritz's character, for the reporters were more anxious to describe his whims and sternness than to form a perfect portrait whence the noble side of the royal character could be estimated. We will pass over Manteuffel's earlier reports, as containing matter with which the reader is familiar, thanks to Mr. Carlyle, and devote our attention to the last years of the King's life.

There is very little doubt but that towards the close of his reign Frederick William I. was afflicted by aberrations of intellect, which returned more and more frequently in 1740. As they did not last long, however, and the King after such attacks had periods of perfect consciousness, Ministers did not dare take those measures which would have promoted the interests of the country and the heir apparent. The savagery of the King against the Crown Prince had at this period attained such a pitch that serious alarm was felt. A trifling event was the occasion of it. In January 1740, the

Prince dined with the Duke of Brunswick-Wolfenbüttel. The conversation turned on the art of governing, and Frederick remarked how unjust it was for a Regent to oppress his subjects. "When I sit on the throne," he said, "I will be a true king of the beggars." Adjutant-General von Hacke, nicknamed the "Long One," harmlessly repeated this speech, in which he saw nothing offensive, to the King, who was, however, highly offended with it. Other circumstances increased the alienation between father and son. The King demanded of the Prince an oath, that on ascending the throne he would make no change in the colleges, army and regulations, not attack the Treasury, and only be served by persons a list of whom the King had drawn up. The Prince, although he did not generally dare to contradict his father, refused to yield on this point, which would have rendered it impossible for him to govern, while the King's avarice was but increased by his illness, and it afforded him a real delight to suppress a small pension here, there reduce a salary. The Crown Prince tried, as far as lay in his power, to rectify this harshness from his own limited resources. Manteuffel gives frequent instances of this. On one occasion the Crown Prince handed his last ten thalers to a poor widow whose pension his father had stopped, and even incurred considerable debts in supporting unfortunate persons. If he in this way gained the affection of the people, he enraged his father, who learned the fact through the spies he maintained in his son's palace. Hence he sought to degrade the Prince in every way possible, and spoke about him most bitterly. On January 31, 1740, he said, "I am not grieved that I am about to die, for a man who is afraid of death is a coward; but what I do feel sorry for is, that I should have such a scoundrel as my son for successor." Another of his remarks was, "I know what the many bows mean; I shall some day chop off a few heads like turnips, and then it will be seen whether I or the boy am burgomaster of Berlin." One evening, when the Prince entered his father's apartments, and all the persons present rose, the King exclaimed savagely, "Sit ye down;" and when the Prince did not immediately take his seat, he shouted, "Seat yourself, in the fiend's name, or go to —." On another occasion he declared that he had only one thing to reproach himself with, namely, that he had not executed the Prince ten years back.

In order to excite the Prince, who never forgot the respect he owed to his royal father, he would sarcastically address him as Sire and your Majesty, but add, "A little patience, though, it will not come off so soon." Another time he charged the Prince with being an atheist, and menaced him with his curse. Frederick lost patience, and answered, "Your Majesty does not know what you are talking about. Were I an atheist, I should naturally laugh at a blessing or a curse, but as I conscientiously fear God, your curse will not affect me; so it is a waste of time to try and frighten me with it."

In his attacks of madness the King believed his life threatened. On the evening of February 3, 1740, the physician, after letting him bleed, left him in charge of a French valet, with orders to give the King a certain powder if he did not sleep quietly. The King woke about midnight, and the valet prepared to give him the powder. "Ha, cursed Parisian," the patient shouted, "then you are the fellow my son has hired to poison me? Swallow the powder on the spot, or I will have you hanged." The valet answered very calmly, "That is easily done, but your Majesty will have to wait

at least two hours until another powder is prepared, and God knows whether you will live those two hours, unless you take the powder now." "Well, hand it here," was the reply; "I know that it is poison which the French dogs have given you for me, but I will take it in order to show you that I do not fear death." The King took the powder, and slept famously through the night.

As the King's health did not improve, the Crown Prince wished Dr. Hoffman, the celebrated Halle physician, to be consulted. None, however, dared to make the proposition to the King, until "Long Hacke" plucked up courage. The King replied that he was like a soldier condemned to be shot, who did not care whether Peter, Paul, or Hans fired at him. "Why," he continued, "should I send for that old man? Is not Dr. Eller enough to expedite me? he will kill me soon enough, without the help of anybody." Of Eller he said, "He knows perfectly well that when I give in, no one will make him responsible for the way in which he treated me."

On April 22, 1740, the King had himself carried in a litter to the stables, where he inspected some colts, and thence to the Arsenal. It was notorious in the city that the King was sick unto death, and hence the appearance of the royal sedan-chair, the door of which remained open to leave room for his swollen feet, attracted a crowd. An artisan, who regarded the King compassionately, was so unlucky as to attract his notice. The King ordered the bearers to halt, and told a page to give the fellow half-a-dozen boxes on the ear. This sentence had scarcely been carried out, ere an exciseman attracted the King's attention: he stopped again, called the man up, and asked him what he wanted. The officer replied joyfully, that he was delighted to see his Majesty in such good health. The King gave him as answer a couple of blows with his stick, and commanded one of his chasseurs to give him a hearty thrashing, which was done most scrupulously. "Whereon," writes Manteuffel, "his Majesty went his way, and the terrified mob took to their heels, calling down on him a thousand blessings." This stroll had also ill consequences for the first Burgomaster of Berlin. A few weeks previously the King had raised him and some dozen other persons to the rank of nobles, for the sake of pocketing the fees; and while being carried through the streets, he noticed that a new house the Burgomaster was building had not progressed so well as the one next to it begun at the same time. Colonel von Derschau, Inspector of New Buildings, whom the King questioned on this matter, said that the Burgomaster had been playing the *bourgeois gentilhomme* since his elevation to the nobility. "We'll settle all that," said the King, and ordered a page to go straight to the Burgomaster, "wash his head" thoroughly, and tell him that the King withdrew the recent patent of nobility. Our author does not mention whether the fees were returned.

The King was also greatly annoyed at not finding the new Friedrich Stadt sufficiently populated. In order to remedy this, he had recourse to a peculiar method. Some people who had packed up to remove into town, received orders to remain in their old quarters. When they objected that this was impossible, as they had taken fresh apartments, and their former ones were let, the answer was, "No arguing; whoever lives in the Friedrich Stadt must remain in it. *Punctum.*" Three Councillors, who, in accordance with the King's orders, had built pretty new houses, which they let, as they occupied houses in the older parts of the city, were directed to move into

the new houses within twenty-four hours. On their representation that the latter were let, and not large enough to hold their families as well as the tenants, the answer they received was, the King ordered it, and they must obey. More original still was the King's edict in 1737, addressed to all householders of the old town, telling them to give up their front rooms to the soldiers of the garrison, who complained of bad quarters. According to Manteuffel, the King hoped in this way to force the inhabitants to move to the new faubourg; but the order had to be modified shortly after.

One of the most marked and honourable features in the King's character was his simplicity and economy. At the commencement of his reign he cut down the extravagance of his father's Court, and continually decreased the expense, but at last this saving degenerated into most atrocious meanness, and positive injustice. Up to the year 1737, eight thalers a day were allowed for the Royal table. During a lengthened period of ill-temper—the consequence of the ill-success of attempts to capture giants for the Potsdam Guards—the King busied himself with examining the kitchen accounts. He convinced himself that he was cheated, but could not detect the culprit. He therefore carried out two energetic measures: in the first place, he kicked out all the scullions, "a breed only good to steal the victuals and make the cooks lazy," and forbade the cooks, under penalty of hanging, to taste anything, because he believed that they had stolen food under the pretence of tasting. After this regulation, which cannot have improved the flavour of the royal dishes, he reduced the expenses by half a dollar a day, and the head cook had to manage as best he could. After this exploit the King wished to bring his consort over to his notions of economy. One day towards the end of 1738, the King, after sitting for a long time in deep thought, suddenly asked Queen Sophie, "What is the price of a score of eggs?" On her replying that she did not know, he flew into a most furious passion, assured her that she would die on a dunghill because she paid no attention to household matters, and then ordered two maids to clean the room in their presence, so that the Queen might learn how it was done. Shortly before his death he reduced the expenses of the Queen's table, so that she and her suite would have run a risk of starvation, had not the Crown Prince given her a couple of dishes at dinner and supper.

The King was a pious believer, incapable of scepticism or free-thinking; but his humility did not extend so far as to make him place himself on a level with his fellow-Christians in matters of belief or morality. On the contrary, he had such a lofty idea of his condition, that he laid claim to special prerogatives from the King of Kings; and really believed that there was a separate morality for princes, and that infringements of the commandments were permissible with them. This incorrect judgment had the unhappy result that it often consoled the King when the man felt his conscience smite him, and that Frederick William, believing in his theory, was led to do many acts which, under other circumstances, he would have left undone. Still there were times when the theory broke down, and he felt the necessity of having it supported by a third party. Thus, Manteuffel tells us, he once sent for a Reformed minister, and asked him whether he believed that God would judge a prince as severely as a private man. The clergyman, a sensible but timid man, at first tried to evade a decided answer; but the King would not let him off, explained his own theory, and pressed for some-

thing more positive on the part of the minister. The latter could not help saying that before God all men are equal, and that if there were any distinction in the treatment of princes and ordinary mortals, the former would be judged the more severely, because it was their sacred duty to govern justly and wisely; and that if they did not do so, they were as criminal in God's sight as the greatest sinners. The King, furious at this open speaking, called the preacher an ignorant ass, and bade him go straight to Hades by the shortest route.

A Lutheran clergyman, whom the King sent for on the same topic, was wiser. He certainly expressed the same sentiments as his predecessor, but added a reservation of which the other had not thought, namely, that a prince, if he sincerely repented his sins, and ended his days as a good Christian, would sooner find mercy than an ordinary sinner. This pleased the King excessively, and he burst forth into praises of the clever casuist. Unfortunately the King's actions were in direct contradiction with his religious sentiments; for just about this time our reporter describes outbursts of mad fury, in which he maltreated his servants, so that no one would remain with him, as well as traits of most unkingly avarice.

While on March 11, 1740, he locked up a clergyman who had publicly prayed for the restoration of the King's health, he was very angry, on the 26th of the same month, when, on asking what the townspeople thought about his illness, he was answered, that none knew about it, as the servants had been strictly prohibited from alluding to it. Hacke was ordered to tell the household that the King had never thought of issuing such a prohibition; on the contrary, he would like his condition to be publicly known, so that his people might pray for him. His servants, however, put no faith in this change of mood; and they acted wisely, for on April 7 he confined to the guardroom a couple of officers who happened to mention publicly that the King had been at death's door.

The King's valets, who had a very difficult duty, and were constantly exposed to the coarsest ill-treatment, were in the habit of procuring their meals from the Court kitchen, as they were not allowed to leave the King for a moment. The sick man, however, ordered on March 14 that they should provide their own meals and have them sent from home. Each had to show his dish to the King, who, at times, ate a portion, or gave in exchange something sent up for his own dinner. On the same day he forbade any one sneezing or coughing in his bedroom under a fine of a ducat, to be put into the poor-box. A few days after he declared that the diet the doctors ordered him disgusted him. He asked for nourishing food, and ate with good appetite bacon and beans, pickled beef and cabbage. The cook, who wished to provide him with a change, served him up a woodcock; but as the King was in a very bad humour, he did not enter it on the bill that day, which the King daily inspected. The next morning the King ran his pen through the item, saying very angrily, he did not want that rubbish, which cost such a heap of money. When the cook remarked that his Majesty had enjoyed the woodcock on the previous day, he answered, "I supposed it was a present, and ate it out of politeness to the giver." The cook was obliged to pay for the woodcock out of his own pocket, and think himself fortunate in escaping punishment for his extravagance.

With the increase of the King's sufferings, his impatience and ill-temper became the more insupportable. In May, 1740, he gave his physician, Dr. Eller, a couple of boxes on the

ear; and the latter ran away, declaring that he would never return. He kept his word; and when the King, repenting his precipitation, sent for him again, he did not go, but sent answer that he had been compelled to take to his bed through grief. The King's fury was then vented on the valets, and he sentenced one to enter the Guards as a private, another to receive two hundred lashes, and so on. At length it was found necessary to summon the Queen, and she told her consort most seriously, that if he did not curb his temper, everybody would fly from him, or he would be put in irons as a lunatic. On hearing this, the patient began to cry, and became very desponding and quiet. Manteuffel remarks, that had the King lived much longer, he would have got into trouble with the neighbouring States, for, like Louis XI. of France, when he was ill, he had the fancy of considering himself much braver and stronger than he had ever been, even in the rudest health. In applying this historical remark to Frederick William I., Manteuffel says, "Although naturally the most timid of all men, he never played the braggart and fire-eater so thoroughly as when he knew that he was not in a condition to expose himself personally to danger."

In conclusion, we are bound to allude to a matter which throws a lurid light on the state of social economy and governmental wisdom in those days. King Frederick William, a few months before his death, noticed a considerable deficit in his recruiting chest, and at such moments he was open to any suggestions that offered the slightest prospect of success. At that time there resided in Berlin a certain Eckhard, a man of low birth and formerly mountebank to a quack doctor, but who was nominated by the King, who placed great confidence in him, War and Domain Councillor, ennobled, and decked with an order. This man had given the King, two years previously, the scandalous advice to raise the produce of the brewery by brewing the beer one-fourth weaker, raising the price one-fourth higher, and compelling every village to take a certain quantity. The King had readily followed this advice, and the surplus-maker now proposed that, as farmers in the province of Prussia were complaining that they could not dispose of their corn, the King should buy it all up, convey it to Berlin, forbid the import of cereals from neighbouring States, and thus make a tremendous profit. This ruinous decree was carried out, and of course the most fearful dearth speedily set in. The Crown Prince, who saw the wretchedness daily increase with a bleeding heart, while riding in the vicinity of Rheinsberg, met, not far from the Mecklenburg frontier, fourteen waggons loaded with corn. In reply to his question, Whither away? he learned from the waggons that they were going back, because they were forbidden ingress to Prussia. He ordered them to turn their horses' heads, and bought all their corn at the rate of fourteen groschen per bushel. This he sold again to the starving populace at cost price, while it cost in the royal granaries two florins a bushel. At length, when the famine grew intolerable, the King repealed the prohibition, only to renew it the next day.

Not long after, Frederick William I. died, and but few eyes were wet on hearing the news of his decease. The majority of the nation, on the contrary, congratulated themselves at their eventual redemption from the heavy bondage that had so long burdened the land. One of Frederick II.'s first acts as king was to throw open the granaries and enable his people to enjoy the blessings of cheap bread.

Instinct and Reason, or the First Principles of Human Knowledge. By Sir George Ramsay, Bart. Walton and Maberly.

THERE are some subjects on which an author may be fairly allowed to expatiate, even though he has nothing very striking or very original to say about them. Of these, Metaphysics is not one. Considering both the enormous quantity of works already existing upon it, and the peculiarly perplexing nature of its investigations, nothing can justify any addition to the chaotic mass of writing and thought upon metaphysical themes but a well-grounded conviction on the part of the author that his speculations contain something that is both new and of genuine worth. Unless a metaphysical treatise complies with each of these conditions, we cannot but deem its publication worse than unnecessary. How far the little volume before us is either novel or ingenious we will leave our readers to determine, after we have given, as briefly as may be, an outline of a portion of its contents.

The author starts with a division of knowledge into Instinctive and Rational, as being that which cuts most deeply into the human mind; and he proceeds to draw the boundary line which separates instinct from reason, observing, with more justice than originality, that philosophy without precision is unworthy of the name. Four characteristics are selected as the essential marks of such of our knowledge as is instinctive. First, it must be original, without seeking, without meditation, and neither demanding nor admitting of logical proof. Secondly, it must be universal, and held even by men who profess to doubt it. Third, it must be irresistible. Fourth, it must not be *discovered* to be true, nor be self-evident. We then find that there are six grand articles of belief which possess these characteristic features, and which therefore make up the sum of our instinctive knowledge, and are before all the lessons of experience. 1. An acquaintance with Self. 2. With the Past. 3. With Matter. 4. A knowledge of Uniformity in Nature. 5. Of Free Will. 6. Belief in Human Testimony. These are the original sources of knowledge, existing in the human mind before, and primarily independent of, experience, though, as the author admits, subsequently liable to modification thereby. It is then shown with a most laudable curtness that they each fulfil the conditions which have been prescribed as essential to intellectual instinct. Each and all, they are original, they are universal, they are irresistible, they are not discernible. They precede and prepare the growth of reason.

It is clear from what we have already seen that Sir George Ramsay belongs to the school who uphold to its fullest extent the doctrine of innate principles; and yet on more than one occasion he uses language which would seem to be that of the analytical philosophy of Hobbes and Locke. In fact, we notice throughout the work a strange want of definite conception and systematic thought. It is not eclecticism such as M. Cousin professes, which borrows from the rival schools all their positive portions, and only leaves their negations, their contradictions, and their controversies; it is as we have said, that the author has not definitely conceived in his own mind either the object to be attained by his speculations, or the most fitting method for their prosecution. He ignores the existence of the two great antagonistic schools of thought, as if they were nothing more than philosophical factions, and not the representatives of a radical and constitutional distinction in the human mind.

Nothing is more fatal in a treatise like the present than assumption, without even stating the existence of a hostile school, of the most important doctrines. For example, in treating of "Simple Intuitive Knowledge," the author speaks of mathematical axioms and their authority, as if there had never been a word of discussion upon the point. We discern them at once to be true as soon as the terms are understood; we discern them to be true certainly, to be true absolutely, independently of time and circumstances; to be true for ever, and all this without any teaching, except the meaning of the words, &c. Now we are not prepared to deny all this, nor to dispute the intuitive origin of our belief in mathematical axioms, but we must, in the interests of philosophy itself, protest against this quiet assumption of a doctrine which is one of the most vexed questions of modern times. That a contrary view has been taken, the author should at all events have stated, however briefly. Again, in an introductory chapter knowledge is divided into original and derivative; a distinction of which we need not now complain, but which certainly ought not to be advanced as if there were no doubt about its validity. In this case, however, we must do him the justice to say, that the author adduces an argument to support his distinction:—"If we possess any knowledge at all, some portion of it at least must be original; for whatever is derived, must be derived from something, and that something, if not itself derived, must be original." One need not be a disciple of Locke or Berkeley to detect the want of cogency in this; the reply is obvious. We escape from the corner into which the author fancies he has driven us, by simply reminding him that it is quite possible to suppose that our original stock was not one of knowledge, but of mental faculties for the acquisition of knowledge. Whether we have at birth a certain stock of knowledge, beyond the prime fact of consciousness, is a moot point; but Sir George Ramsay's argument tells on neither the one side nor the other.

We think we may fairly decline to enter into a more detailed criticism of the author's account of instinctive knowledge. To go into it fully would demand more time and space than either we can afford, or the volume merits. It would not be difficult to show that the division is not mutually exclusive even on its own principle, and that it ranks together things that are mutually incongruous in kind; as for instance the prime and independent fact of consciousness of Self, with the complex belief in the Uniformity of Nature. Consciousness of Self is the necessary condition of all other mental phenomena; it underlies them all; to borrow Sir William Hamilton's expression, it may be compared to an internal light by means of which, and which alone, what passes in the mind is rendered visible. It is absurd therefore—quite apart from the great question as to knowledge *a priori* and knowledge *a posteriori*—to class under the same head upon one principle both the internal light, and the objects which it enables us to see.

We cannot forbear to remark also upon an extraordinary piece of inconsistent and slipshod reasoning. After setting forth as an essential feature of instinctive knowledge that "it must be irresistible, proof against all sceptical arguments, though unanswerable," the author when he comes to consider our belief in the Uniformity of Nature, and to examine its compliance with the four requisite conditions, finds with reference to that of which we have just spoken, that "the belief in uniformity is in many cases irresistible." "In many cases,"—but according

to his own previous postulate, instinctive knowledge is always irresistible, and proof even against unanswerable arguments. And finally, in another portion of his book, the author who has just maintained that a belief in the uniform operation of nature is actually an instinct of the human mind, considers that Hume's argument against Miracles is worthless because it bases incredulity upon the fact that they were unusual. Why, if Hume had been a disciple of Sir George Ramsay, he would have defended his incredulity, not on the ground that miracles were unusual, but that they were repugnant to a natural instinct.

To furnish our readers with some notion of the summary way in which the author disposes of the most important and complicated problems of philosophy, we may notice that the entire subject of "the Reason of Animals" is disposed of in little more than a couple of small octavo pages. And this is a fair sample of the want of profundity and exhaustiveness which distinguishes the whole work. We cannot imagine a topic of greater interest and importance at the present time than the connection between Instinct and Reason. A grave controversy in the region of natural history depends in no small measure upon the solution of this very problem; and any original speculations upon it would be of the most genuine service in psychological inquiry. We regret to say that Sir George Ramsay's volume before us is not likely to be of value from either point of view.

Lives of the Archbishops of Canterbury. Vol. II. By the Dean of Chichester. Bentley.

FROM our experience of Dr. Hook's former volume, we were prepared to be disappointed with the tone and style which he has adopted in writing his second instalment of the *Lives of the Archbishops of Canterbury*, which promises to be a costly and voluminous work. We regret to find that it bears all the marks of crude and hasty compilation by an adept in the art, written to order rather than for love of the subject. It is composed in the style of a light magazine article, without dignity; and the author, aiming at popularity, interlards his pages with moralizings, which read like fragments of dull sermons, and trivial allusions to current events and notabilities of the present age, and has produced a volume amusing enough in its way for the shelves of the circulating library, but one which will never take its place as a book of scholarly thought, of reference, or of standard authority.

"Via Media," "Joseph Hume," "Dr. Parr," "the Ten Hours Bill," "the railway mania," "Tattersall's," "the Crimean war," "lover of horse-flesh," "liberal opinions," are among the heterogeneous illustrations employed by the Dean, who compares Papal exactions with railway speculations, and a respectable "hymnal" in use in the diocese of Salisbury, with the famous "Sarum Use" of St. Oswald, the burning of an apostate deacon with the execution of Dr. Dodd as a forger, the Crusades with the rush to the gold-diggings, the thunders of the Vatican with a May-meeting in Exeter Hall, and the state in which St. Cuthbert's body was found to the condition of "accounts cooked" by modern secretaries of institutions. We are also favoured with headings of a "sensational" character such as "Mushroom Earls," "The Church Democratic," "Female Friends," "Ghost Story," "Curious Scenes," "Clergy purchased their Wives from the King," &c. As to digressions, they occur without number, dislocating the narrative, and turning usually upon

the most time-worn points of antiquarianism. Unfortunately, there are blunders even in these. Gundulph's works in Rochester Cathedral are never mentioned; the "Anglo-Saxons," are said to have "built few stone churches," and "those of the rudest character, consisting of what is called long and short work," while "Westminster Abbey and Waltham were Norman works, executed just before the Norman revolution." Archaeologists will value these statements at their worth; we have not the space to dissect them. In similar mode of loose writing, Flambard is called a "sobriquet," although the bishop who bore it appears under that name in *Domesday* as a landowner, and is comically called "one of the bad bishops of Durham," rather a sweeping clause. We thought that Huber's work on the English Universities had been well translated by Mr. F. Newman, until Dr. Hook informed us that such a work is still a desideratum. The Dean believes in Ingulphus, and actually reproduces an old college joke in the following sentence, which we cite as a specimen of his historical accuracy: "Cambridge may feel justly proud of a filial relation to Oxford, and Oxford, as becomes a personage more advanced in years, hears with complacency, though not with acquiescence, her grandchildren of Cambridge addressing their own Alma Mater, 'O matre pulchra filia pulchrior!'"

We now turn to the biographies which include those of the archbishops—the temperate Lanfranc; the saintly Anselm; Ralph, the asserter of the independence of the Church of England; William of Corbeuil; Theobald, the patron of learning; vacillating and impetuous Becket; impartial Richard Baldwin, the Crusader; the amiable Fitzjocelyn; Hubert, the charitable prelate, impassioned preacher, skilful diplomatist, and wise administrator; and the wise and courageous Stephen Langton: men of every variety of character, office, and pursuit—chancellors, ambassadors, architects, statesmen, generals, and viceroys, identical only in their desire to maintain the authority and influence of the Church as a counteracting power to the despotism and exactions of the Crown, and the demoralization of the Barons, services which were amply acknowledged by the unswerving attachment of the people, who justly regarded them as their champions and defenders under wrong, and their munificent benefactors in almsgiving and works of good.

Dr. Hook is fond of indulging his imagination, but has contrived to omit some of the most interesting and significant facts connected with the great Lanfranc. It would have been as well to have reminded us that among his pupils at Avranches were Gregory VII. and Alexander II.; to have recorded his conversation with the boy lading water on the banks of the Seine, on his way to Becc, where the Abbot studied "eschatology" (did our readers ever hear of this 'ology?); and to have been informed of the efforts of Lanfranc, in conjunction with Wulstan, to suppress the abominable trade in slaves carried on by the Saxons with Ireland, even if no allusion were made to the curious circumstance of William II. receiving knighthood from him, or to his correction of the Biblical manuscripts then existing in England. To talk of the Capitular Library of Canterbury as "a lending library" is simply absurd; and we are astonished to find a dean gravely writing, in reference to the commemorative rite of washing the feet of almsmen on Maundy Thursday, in total ignorance of its meaning, "This Eastern practice had passed into the monasteries of the West, where what had once been an act of hospitality became an idle ceremony." The in-

formation is new to us that "as the archbishop elect passed through the street, the Saxon inhabitants looked grimly at the stranger." Mr. Foss would have told him that the statement that Lanfranc was justiciary is a mere inference of Dugdale.

In this and in the other Lives, although the narrative is clear and readable, we cannot be otherwise than sensible that there is little contained in it which could not have been learned elsewhere, and that the arrangement adopted by the author presented but one alternative, either to include the particulars of the early life of a succeeding archbishop in that of his predecessor, or to retrace the history of a common period when the personal biographies are essentially distinct. It may have been unavoidable, but the result is frequent tautology.

Dr. Hook has singularly failed in depicting the character of Anselm; he is continually asking his readers for a solution of the peculiar acts of his controversy with William Rufus and Henry I., when he ought himself to suggest it, "Was it stupidity? was it craft?" Anselm, though an Italian, was not wily; and although altogether deficient in the qualities which constitute a man of the world, was no dullard. He was simply a speculative theorist, an unpractical man of very scrupulous and sensitive conscience, narrow-minded as regarded his order and the Papal authority, and wholly unacquainted with the spirit and temper of Englishmen; an excusable circumstance, as he did not visit this country until he was sixty years of age. As a child he was an enthusiast, imagining that he saw a vision of the Almighty enthroned on the mountains of Aosta; and after a short career of licentiousness, which he exaggerated in later life, became what he remained always in heart, a mere monk.

As Prior of Becc he was a kind father to the younger brethren, preferring gentleness and forbearance to the scourge; an ascetic in practice, a laborious student in metaphysics, a constant talker, given to unfortunate sarcastic speeches, and the worst man of business, for the affairs of the abbey were always on the verge of bankruptcy. He was compelled to accept the archbishopric of Canterbury, for which he was wholly unfitted, against his honest convictions: the only remedy he could discern for the miserable state of the English Church lay in a synod, which was refused by the King; and being disappointed in this design, and constantly engaged in disputes with the Crown in consequence of his ultramontane opinions, he confined his reforms mainly to enforcing the celibacy and hair-cutting of the clergy, "in which the Bishop of Rochester concurred;" and in his decrees we find, says Dr. Hook, "the same jumble of vestments and hair-cutting with greater and more important subjects, as is prevalent in some of the episcopal charges of the present day." He was jugged by the Pope, and alternately bullied or cajoled by Kings; and the greater portion of his time was spent in pestering his double-faced friends Popes Urban and Pascal, the former of whom owed to Anselm's ready eloquence extrication from his difficulties as an orator, in the Council of Bari, while in disputation with the Greeks. Impracticable, obstinate, and fanatical as he was, he had the manliness to resist both the suggestion of offering bribes to William II. and the intrusion of a papal nuncio into England. His feebleness of character is shown in his acceptance of his own servant as his director in the commonest acts of daily life, and his devotion to study in his dying wish that he might be spared to discourse on the origin of the soul. Dr. Hook never informs us of the name of Hugh

Lupus, Earl of Chester, at whose invitation he came to England; nor of his share in the restoration of the monastery of St. John: we are not reminded of the interesting anecdote showing that the people generally sided with him in his struggle with the crown. "Be of good comfort," said a soldier of the body-guard stepping out of his ranks: "Job on his heap worsted him whom Adam could not foil in Paradise." We should like to have seen the fact mentioned that Pascal appointed him his place at Bari as *Papa alterius orbis*, and that Urban promoted him from the English Archbishop's place next the Bishop of St. Ruffina, in 1099, to a seat at his right foot. Dr. Hook does not even allude to his canonization at the entreaty of Cardinal Morton. There is also a curious anecdote extant which shows the perfection to which portrait painting had been brought at this period, to the effect that banditti, by means of his likeness, prepared to waylay him on his journey, and that Anselm in consequence was compelled to make a long *détour* to avoid them. Anselm was an extreme realist, a good Latin and Greek scholar; he elevated metaphysics into a science; and it would have been more to the point if Dr. Hook had mentioned that he anticipated Descartes' famous proof of the existence of a God, instead of asserting that he was the type of the modern so-called Evangelical School. We ought also to have been provided with the dates of the various editions of Anselm's works.

Dr. Hook dilates with pleasure and approval upon the undignified conduct of Archbishop Ralph de Escures, whose "jokes dullards regarded as unclerical," although he sneers at his claim to place the crown upon the head of Henry I. at the coronation of his second wife, after the death of "good Queen Molde," as the Dean terms Matilda, with the same facetiousness as he generally speaks of William II. as "the Red King." He quotes, in his very flimsy notice of the disinterment of St. Cuthbert, Mr. Ormsby (Ornsby?) and Mr. Raine as authorities, but omits any reference to the fuller account given by Monsignor Eyre, and suggests with equal good taste and feeling that the corpse had been subjected to some "manipulation." The monks would not probably, in acting thus, feel more compunction than that which is experienced by secretaries and auditors of modern institutions when they cook their accounts! The consecration of an Archbishop of York by the Pope is thus described:—"Then like 'a tall bully, who lifts his head and lies,'" (why not add the alternative—or like the monument of London?) "he proceeded to consecrate Thurstan." Robert de Belesme was "the monster," we are told, "who, with his accursed nails, tore out the eyes of his godchild."

Dr. Hook is not very accurate in his quotations. Speaking of William of Corbeuil he says, "His name was a standing jest; he was called William de Turbine, or as it is wittily translated by Archdeacon Churton, 'not William of Corboil but William of Turmoil.'" The joke was that of John Bromton, Abbot of Jorevalle, and it is honestly referred to him by that exact writer. He established the Pope's supremacy in England by permitting a Legate to sit above him in a council, the fatal measure which drained churches by taxes paid to Rome, and inundated benefices with foreigners. The Dean has omitted not a few particulars in the life of Corbeuil, such as his tenure of the office of the Constable of Rochester Castle, his works or restorations at Dover and Minster, and the fact that the Council of Westminster, over which he presided, was the first held at the

same time with a convention of the nobles and in a separate place.

Our author takes a far higher estimate of the character of Theobald, a man who bought the office of *Legatus natus*, than we should be inclined to allow; and it sounds as comical to our ear to read of an Archbishop "escaping the coastguard," as of "passengers steering their vessels" for the port of Wissand. Dr. Hook states with peculiar emphasis in his introduction that he always sides with the Crown against Bishops, information which does not prepare the reader for relying with any confidence on the Dean's impartiality in treating upon the disputes between Henry II. and Archbishop Becket, and he quietly in another place dismisses the Norman Kings with the conclusion that none of them were gentlemen. Becket was the son of Gilbert Becket, "a citizen of credit and renown," as the Dean assures us, quoting the historical poem of John Gilpin. It is observable that Lanfranc, Anselm, and Becket, all refused ecclesiastical honours. Anselm declared that "it was an unequal yoke which compelled a wild and untamed ox" (the King) "to work with a meek and powerless sheep" (himself.) Becket, playfully alluding to his gay and secular attire, exclaimed to Henry II. :— "A pretty saint you wish to place over that holy Bishopric and famous Minster of Canterbury;" and proceeded to warn the King that their friendship would cease with his elevation to the Primacy. As regards Becket personally, Dr. Hook takes a lenient view, but it is unfortunate for him that, in the description of the Archbishop's murder in his Cathedral, the majority of his readers will not fail to remember some brilliant pages in Stanley's *Memorials*. Richard, the successor of Becket, was, Dr. Hook tells us, traduced by "the Beckettes," and his very uneventful life is spun out to a tedious length. One of the principal canons which he issued was to the effect, that the Archdeacons were to cut the hair of the clergy if it was suffered to grow too long, and perhaps the most striking incident in his tenure of office was the rudeness of the Archbishop of York, who "squatted himself down on his lap," as the Dean elegantly puts it, in a Council at Westminster. His death, owing to a fright which he received in a dream, is attributed by Dr. Hook to the "*odium theologicum*, of all hatred the most malignant;" the precise nature of that disease we must leave to be explained by doctors of medicine: the real cause of death appears to us to have been simply an attack of diarrhoea.

Archbishop Baldwin entertained the extraordinary design of removing his cathedral to Hackington, in order to annoy the monks of Canterbury, and, like his successor, Hubert Walter, acted as a general in the Crusades under Richard I., who was, we are told, "more than a mere cavalry officer, a gallant sabreur." Herbert is described as a "Low Churchman," and we are favoured with a parallel between these martial bishops and certain personages who assemble about May "in an edifice in the Strand of London, where we still hear the roar, not of beasts but of men, fierce as the Ephesians of old, gathered from all quarters, from church, tabernacle, and chapel, from the lordly palace and from the cobbler's stall, from north to south, from east to west, from Durham to Gloucester, and from Norwich to Winchester." Becket, says Prince, on the other hand, "on entering a town, always repaired to the hall first, but Baldwin to the church." Reginald Fitzjocelyn enjoyed the dignity of an archbishop only twenty-nine days. The Life of Stephen Langton, the assertor of English liberties at Runnymede, completes the present volume.

We are unable to accept it as a "History of the Church of England," as Dr. Hook requires. It is scarcely necessary to say that there are many omissions, when a biographer "does not think it necessary to give a list of the works" of the men whose lives he professes to write, "as the learned reader will find them in other authors;" or incompleteness and inaccuracies, where he avowedly of purpose says it is not necessary to make particular reference "to his authorities;" or partiality, when he sets out with a confession of the fact. He indulges in inferences and suppositions when we require only facts, and has constructed his entire work upon a faulty system, that of viewing the past from a modern point of view without sympathy, and judging it not by the standard of contemporaries but by that of the present, with an unpleasing mixture of patronage, contempt, and pity. We had formed high expectations of a work of this nature proceeding from a practised writer like the Dean of Chichester, and we regret to add that although he has produced a readable narrative, he has signally disappointed us, and that the *Lives of the Archbishops of Canterbury* yet remain to be written by one who will also bear in mind Dr. Hook's own canon, "the highest eminence can only be attained by the concentration of the mind with a piercing intensity and singleness of view upon one field of action. In order to excel, each mind must have its specific end. A man may know many things well, but there is only one thing upon which he will be pre-eminently learned and become an authority."

SHORT NOTICES.

A History of Infantry, from the Earliest Times to the Present. By H. B. Stuart, Lieut. Bengal army. (Quaritch.) This is a very little book, on a somewhat large subject; but we must not judge of books, as a countryman once told us, he estimated his porkers, "by the *birth* of them." Lieutenant Stuart has contrived to compress into a hundred and forty-two pages a quantity of amusing and instructive information, such as one does not often meet with in the same compass, and which will be particularly acceptable now that the art of war has been revived among us, in something more than mere amateur fashion. England, says the author, has never yet produced a military literature, although almost every civilized nation of the past or present time has done so. It was time to begin then, and certainly the little work before us lays the foundations of military knowledge in a very pleasant way. The volume, the first of a proposed series, is confined to infantry alone, and it traces briefly the history of this important "arm" from early periods down to the present time. The Egyptians, Jews, and Persians, are dismissed with very brief notice, and we are introduced at once to the Greek phalanx, which is described in detail. The phalanx gives way to the Roman legion, destined to become so famous in the world's history, while this in its turn yields to the barbarian tactics of the war-like Franks. During the so-called Feudal period roughly defined as extending from the reign of Charlemagne, 768, to that of Charles VII. of France 1422, the art of war—not by any means the love of it—was at a low ebb. Fighting enough there was, but it was done with little science. Chivalry, the age of knights, had now set in. It was not gentle or convenient to fight on foot, and only the rabble of vassals and peasants bound to follow their lord in his wars, did so. Louis the Fat (1108), disgusted with his insubordinate barons, did something towards bringing infantry once more into importance, by instituting a "communal militia," the origin of the modern National Guard. By the help of trained foot soldiers, he succeeded to some extent in curbing the haughty barons, and his example was imitated by Frederic Barbarossa in Germany, and by

Henry II. in England. Towards the end of the twelfth century, bands of adventurers, all foot soldiers, sprang up in France, who do not seem to have advanced the art of war much more than they did the good of mankind. They were known by the names of "Cotereaux, Soudoyers, Tardvenus, Cantatours, Malandrons, Routiers, Brabantons, Chaperons, Escorcheurs, Pastoureaux, Ribauds, Tondeurs, Millediables," &c, and were "troops of undisciplined vagabonds, who sold their services to the highest bidder, and when not engaged in fighting, occupied themselves in indiscriminate and impartial pillage." The leader of one of these bands called himself "the friend of God, and the enemy of every one else." It must have been one of these "Ribauds," we opine, who gave that celebrated ultimatum to a community of monks, which had shut its doors, and declined to board his merry men, or to contribute pecuniarily to their necessities. "Si non payatis, vestrum monasterium brulabo," was the unclassical repartee of this practical man; and money and supplies were the result. The progress of English infantry is traced from the battle of Hastings, 1066, to the end of the Lancastrian dynasty, 1461. The English took from the Normans the use of the bow as a military weapon, and with this and the cross-bow they learned to perform feats which worthily foreshadowed the achievements of our modern riflemen. The introduction of firearms was opposed at first and vehemently reprobated by gallant spirits in terms not very different from those of Hotspur's fop. "C'est une honte," said bold Bayard, "qu'un homme de cour soit exposé à périr par une miserable friquenelle." Blaise de Montluc, Marshal of France, said, "Would to God that that accursed instrument (arquebus) had never been invented: I would not bear the marks of it; and many brave and valiant men would not have been killed by cowards, who would not dare to look in the face him whom they stretch on the earth with their wretched bullets." Fire-arms, however, thrived and prospered, and Minié and Armstrong now decide the fortune of war, destined themselves, perhaps, to be superseded by some yet unthought-of application of physical resources. The Swiss, Spanish, Swedish, and French infantrys of later centuries are successively described, and we come to the Prussian of the times immediately preceding our own. Frederick William I. (1713), our George II.'s "brother the sergeant," had an ambition to have the best-drilled army in the world; it is also added, to have the best-filled exchequer. Our author sums up his character in three words; he was "a brute, a miser, and a martinet." His aims were more scientific than warlike, as he was "the most pacific of monarchs, and was never ambitious of having the gloss taken off his parade soldiers by the rude contact of war." His son knew how to turn the system thus instituted to account. A sketch of the development of modern European infantry, under the auspices of Napoleon I., occupies the concluding chapter of the work, with the last paragraph of which we shall also bring this notice to a close:—"It is now some years ago since Paixhans confidently asserted that the strength of nations was no longer in their barracks. He was right so far, that the armed millions now bristling over Europe, like quills upon a fretful porcupine, can only prove in the end a source of weakness and embarrassment, but if he meant to say that the era of standing armies had gone by, and that the people themselves must arm in their own defence, he was a bad prophet. England is the sole country as yet that has made the first step towards realizing the enthusiast's hope or the prophet's dream, by the creation of a national force of volunteer infantry. In Europe there are upwards of 6,000,000 of soldiers, 1,000,000 horses, and 10,000 guns."

An Index to "In Memoriam." (Moxon.) Shakespeare and Virgil have each got a concordance, but we believe that the little volume before us is the first instance of an index to the writings of a living poet. Otherwise there is nothing very notable about it. The compilers seem to have performed their work with accuracy, the only merit to which they could attain in such an undertaking. To parody Dr. Johnson's saying about the dancing bears, "the wonder is not that they should have done it well, but that they should have done it at all."

The Second Book of Milton's Paradise Lost. With Notes on the Analysis, and on the Scriptural and Classical Allusions, and a Life of Milton. By C. P. Mason, B.A. (Walton and Maberly). Every thoughtful person who has had any experience in teaching has been forced to the conclusion, that a perfect edition of a classic author for the use of schools is as hopeless an achievement as the squaring of the circle, or producing perpetual motion. We cannot point to a single English edition, "for the use of schools," which contains the precise kind and amount of information required; the notes are always either too copious or too meagre. Mr. Mason's unpretending little edition of the second book of the *Paradise Lost*, like the rest of its class, is far from perfect; but we may say of it, that it approximates as nearly to perfection as any work of a similar sort that we have met. The notes are short and to the point, and there are not more of them than the book requires. In fact, the editor has almost erred in the laconic brevity with which he dispatches the complicated and involved constructions in which Milton delighted. It is a very hopeful sign of the times that there is a demand for an edition of an English classic, arranged on the careful principles which were formerly confined to annotations to Latin and Greek authors. Mr. Mason's preface contains a suggestion which we believe would be found very useful, and which we recommend to the notice of the Delegates of the Oxford Middle-Class Examinations, that the same subject should be proposed, not for one as at present, but for two or three years; a change which would have the effect of giving teachers an opportunity of going through that subject in a more leisurely manner.

Poems from the German. By Richard Garnett. (Bell and Daldy.) Mr. Garnett is already favourably known as the author of two volumes of poetry—*Primula*, a Book of Lyrics, and *In Egypt*—remarkable for graceful thought and polished versification. The translations he has now published will maintain his reputation for taste and correctness; and we hope the work may meet with such success as may induce him to make further explorations among the singing fields of Germany. Mr. Garnett has given specimens from the works of Goethe (and here let us protest against being asked any more if we know the land where the citrons bloom), and from those of Uhland, Rückert, and Heine, as in duty bound. But he has also selected a number of poems by authors whose works are not so much read in this country. For instance, he has rendered four pieces from the Bavarian poet Lingg, including the graceful address "To my Pompeian Lamp," three poems by Brentano, and as many by Lenau and Schefer, with many others. As a specimen of the translations we extract one of the songs by Lingg:—

"Light my sleep and lighter ever,
Like a veil my grief doth quiver,
Trembling over me.
In dreams I hear thee come and go,
Crying at my shut door below,
I waken then, and the tears flow—
For thee? ah, no! for me!"

"Yes, yes, death is this!
Soon another witt thou kiss,
When I am in my swoon;
Ere yet the March-wind whirrs the vane,
Ere yet the thrush begins her strain,
If thou wouldst see me yet again,
Come soon, soon!"

Chapters from French History: St. Louis, Joan of Arc, Henry IV.: with Sketches of the Intermediate Periods. By R. Hampden Gurney, M.A. (Longman.) Under this title Mr. Gurney publishes a new edition of his second series of *Historical Sketches*. The reason for this change of name is, that he has added Joan of Arc to the sketches of St. Louis and Henry IV., which constituted the former volume. Two chapters have also been very appropriately inserted, containing a summary of events from St. Louis to Joan of Arc, and from Joan of Arc to Henry of Navarre, the whole thus forming a continuous history. We are glad to think that the demand for a new edition of Mr. Gurney's sketches indicates an increasing desire to become acquainted with the facts of French history on the part of the English public. The general ignorance in this country of a history so interesting

in itself, and so valuable as affording material for philosophical speculation, as are the annals of France, is as extraordinary as it is discreditable. We welcome, therefore, even so sketchy a chronicle as this of Mr. Gurney's, because it may stimulate the reader to pursue his inquiries in the more ample and profound works on the same subject.

Schedler and Medlock's *Treasury of Science Natural and Physical*, post 8vo, 7s. 6d. Griffin.
Shilling Standard Library: vol. v., *Diary of a Law Clerk*, 1s.; vol. vi., *College Life*, by Cuthbert Bede, 1s.
Shorter (T.), *Book of English Poetry for Schools and Families*, 12mo, 3s. Allman.
Sowerby and Johnson's *British Poisonous Plants*, new edition, post 8vo, 9s. 6d. Van Voorst.
Story (W.), *American Question*, 8vo, 1s. Manwaring.
Weale's Series: *Science of Railway Construction*, new edition, 18mo, 1s. 6d.
Winslow (O.), *Midnight Harmonies*, new edition, 18mo, 2s. 6d. J. F. Shaw.

BOOKS ANNOUNCED.

Aids to Faith, A Series of Theological Essays, edited by Bishop of Gloucester, 8vo, 9s. Murray.
Anderson (Rev. J.), *Life of Christ, from Cradle to the Cross*, post 8vo, 7s. 6d. McPhun.
Arnold (E.), *Marquis of Dalhousie's Administration of British India*, 8vo, 15s. Saunders and Otley.
Avrilin's *Eucharistic Meditations for a Month*, part 1, 12mo, 2s. 6d. Masters.
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Cranbourne (Viscount), *Historical Sketches and Reviews*, 8vo, 1s. Mitchell.
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Daniels (Mrs. M.), *Marrying for Money*, 3 vols., post 8vo, 31s. 6d. Newby.
Davis (C. H.), *Sermon, Bible Inspiration and Church Absolution*, 8vo, 1s. Simpkin.
De Quincey (T.), *On Style and Conversation*, A Series of Essays, new edition, 12mo, 5s. Black.
De Quincey (T.), *Works*, vol. i., *Confessions of an Opium-Eater*, post 8vo, 4s. 6d.
Dering (E. H.), *Great Sensation*, 3 vols., post 8vo, 31s. 6d. Hurst and Blackett.
Dickens (C.), *Dombey and Son*, illustrated, vol. i., post 8vo, 7s. 6d. Chapman and Hall.
Edwards (A. B.), *Sights and Stories, some Account of a Holiday Tour in the North of Belgium*, post 8vo, 3s. 6d. Shaw.
Evans (J. C.), *Boy's First Verse Book*, second edition, 12mo, 1s. 9d. E. Williams.
Exposition of Spiritualism, by Scopetic, post 8vo, 6s. Manwaring.
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James (J. A.), *Collected Works*, vol. xiii., post 8vo, 7s. 6d. Hamilton.
Jeffreys (J. C.), *Oliver Blake's Good Words*, 3 vols., post 8vo, 31s. 6d. Chapman and Hall.
Knapp (Rev. J.), *Precious Stones from Strange Quarry*, 16mo, 1s. 6d. J. F. Shaw.
Lillywhite's *Guide to Cricketers*, Winter Edition, 1862, 12mo, 1s. 3d. Kent.
London Catalogue of Periodicals, 1862, royal 8vo, 1s. Longman.
London, *What to See, and How to See it*, new edition, 18mo, 1s. and 1s. 6d. Clarke.
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Notes and Queries, vol. xii., new series, 4to, 10s. 6d. Bell.
Proceedings of Geneva Conference of Evangelical Alliance, September, 1861, edited by Rev. G. Carlyle, 8vo, 5s. Hamilton.
Railway Library: *City Banker*, by Author of 'Whitefriars,' 12mo, 2s. Routledge.
Revival, vol. v., 4to, 2s. Morgan and Chase.
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Salvo (D.), *New Practical and Easy Method Spanish Language*, second edition, 12mo, 4s. Thimme.
Scott (Sir W.), *Guy Mannering*, new edition, 12mo, sewed, 1s.

HISTORICAL NOTICE OF THE LIFE AND WRITINGS OF MR. HALLAM,
READ BEFORE THE INSTITUT OF FRANCE, JAN. 4, 1862,
BY M. MIGNET.

Gentlemen.—Is history a branch of philosophical science? The founders of your Academy considered it in that light. They did not regard history as a succession of events devoid of significance and connection. They believed that human affairs have their laws as well as matter; they consequently included general history in the number of the sciences which concern moral and political order, and assigned to it one great section of your Academy.

Undoubtedly only that which is invariable in its nature can be the subject of exact science. The liberty of man refuses to be confined within inflexible limits. Humanity follows a course, of which it is impossible to calculate all the movements. By routes which it frequently knows not until after having entered upon them, it advances towards ends which enlarge in proportion as it approaches them. It acquires ever-extending knowledge from the observation of nature as well as from self-study. In this manner is experience formed.

To deny the value of experience would be to deny our highest privilege and destiny. To what end was intelligence given us, were we not born to learn? Wherefore are we endowed with freedom of will, if not to apply it unceasingly to self-correction and improvement? The fact that experience is neither sudden nor complete—that truth fails wholly to dissipate error—that the light of reason cannot at all times stay the excesses of passion,—is no argument for the inutility of experience. However insufficient, it is nevertheless not useless; and the time will come when truth, more widely diffused, will overcome the yielding barriers of error, and the growing strength of justice will master the weakening turbulence of passion.

This experience of mankind history enlarges and extends. It accomplishes this less by narratives which amuse our imagination, or pictures which move our feelings, than by those deep researches which penetrate into the secret causes of events, revealing their connexion and their import,—by the exercise of a correct and honest judgment; drawing from them elevating lessons, and bright gleams of light which serve as a beacon and a guide to the nations of the earth. This moral mission of history it was that Mr. Hallam set before him in his studies; it is this, too, which hands down his name to our veneration and esteem. Mr. Hallam fills an eminent and singular station among the most celebrated historians of his age; and, in England, he stands at the head of those rare historians who have brought to the knowledge and judgment of the past, the penetration and clear-sightedness of mental freedom, and the firm equity of a philosophic spirit. Actuated by such views, you, at an early period, received among your illustrious associates the learned author of *Europe during the Middle Ages*, that great work, in which he surveys from a high and commanding point of view ten ages of the social existence, the mental condition, of the western world;—you welcomed the able writer, who has given a grand political history of England, from the epoch of her invasions down to our own times, tracing her free constitution to its sources and its gradual formation, describing its stormy vicissitudes, and exhibiting the perfection of its spirit as well as the beauty of its mechanism. Lastly, you welcomed among you the judicious appreciator of European literature during three centuries of the varied development of letters and science, which he has sometimes exhibited in the character of a refined critic, invariably in that of an erudite historian.

Henry Hallam was born at Windsor, July 9, 1777. He was the only son of a distinguished dignitary of the Church of England, Dr. John Hallam, Canon of Windsor and Dean of Bristol. Remarkable for a certain primitive candour, and the piety and integrity of his whole life, well versed in literature, but devoted by preference to the study of sacred writings, the father bequeathed to his son the heritage of virtue which could not be surpassed, and of learning which he singularly enlarged. Originally natives of Boston, in Lincolnshire, the family of Mr. Hallam was of ancient descent. At the beginning of the fifteenth century the See of Salisbury was filled by a member of it, who was deputed by the English clergy to the Council of Constance, that great representative assembly of Christendom convoked for the reformation of the Church. As such a reform could not in that age be effected in a legal way, it was at a later period accomplished in a revolutionary manner, and even extended to dogma. The family of Mr. Hallam zealously espoused the cause of the Reformation; indeed the majority of his ancestors belonged to the strict sect of Puritans, of which he retained some traces, in feelings, if not in matters of belief. His mother, sister of Dr. Roberts, Provost of Eton, a woman of rare merit, imparted to him the gifts of a vigorous intellect and a refined mind. Young Hallam, from childhood, exhibited an unusual degree of talent. When four years of age, he read books of every description, and at ten he wrote sonnets. His verses are preserved in the collection of *Musa Etonenses*. That celebrated college, frequented by the noble and wealthy youth of England, after having been the father's school, became that of the son, from 1790 to 1794. From Eton, where he was one of the most distinguished alumni, he went to pursue his studies at Oxford, where he took academic honours in 1799.

At the close of the century Mr. Hallam quitted the university to study for the bar, and went the Oxford circuit for several years. Without possessing the ready conception or the rapid and brilliant eloquence which form distinguished advocates and orators, he was gifted with such penetration, so vigorous a mind, such a justness of understanding, he acquired such an extensive and profound knowledge of law, he reasoned with such power and spoke with such authority, that the highest dignities of the magistracy would have sooner or later been within his reach. He might one day have been Chief Justice of the Queen's Bench, and perhaps even have been seated on the woolsack as Chancellor; but his vocation led him in other directions. He followed another career, and quitted the Bar for History.

Whilst the natural bent of his genius led to this career, his fortunate position enabled him to prepare for its full accomplishment. While still young, he possessed an income which rendered him independent, having, in addition to his hereditary fortune, a place in the Stamp Office. The duties of this appointment were light, and the salary considerable; and Mr. Hallam had consequently leisure and means to qualify himself to become a learned historian, possessing at the same time the higher gifts which made him a philosophical historian. He had two qualities of intellect which, though not absolutely incompatible, are rarely found united—that of observation and that of conclusion. He had studied the languages and authors of antiquity. His taste for letters, which inclined to manly beauty, purity, and refinement, led him to write in the *Edinburgh Review* (which had already acquired a high reputation), articles of elevated and severe criticism. They gained him the ironical appellation of "the classic Hallam," from Lord Byron, in a satire which, with all the brilliant talent of the poet, betrayed the haughty animosities of the man.

Although endowed with a precocious talent, he was a slow writer. It was not until the year 1818, after more than ten years of unremitting research and fruitful labours that his first work appeared, *Europe during the Middle Ages*. In four volumes he embraces the history of ten centuries—and what a history! The violent end of one world, and the chaotic birth of another. From the invasion of the peoples whom Providence seemed to keep in reserve to sweep away what was dead, to renew what was

exhausted, down to the formation of the great modern States springing from conquest, and arising gradually, though unequally, from the disorders into which human barbarism and territorial dismemberment had thrown them, Mr. Hallam unfolds the complicated annals of the Middle Ages.

The annals of Europe during this epoch, with uniformity of religious views, and in many respects of manners, present a similar moral régime and spiritual government. Christianity, diffusing common sentiments, had laid the basis of a universal organization, subject to the same powers and the same rule. The ideas transmitted by the elder forms of civilization, and introduced into modern life and the institutions which had arisen from the German conquest, mingled with an improved legislation, extended over all European countries, in different degrees; and from the combination of these various but similar elements arose, with distinct interests, the States comprised in the great European family of nations.

The history of these successive ages, and these various countries, could only be presented in its most essential and salient aspects. To regard it in a philosophical point of view, to seize the spirit, to indicate the progress of European civilization, reducing disorder and dispersing confusion—to depict its revolutions, during all the important period of the Middle Ages,—to assign the causes, mark the establishment, and appreciate the effects of the spiritual power which ruled it morally, and of the feudal system which governed it politically—to regard each state in its separate existence, and to investigate all their developments and institutions, their rulers, and the destinies which awaited them—to exhibit thus the state, during ten centuries, of Italy, France, Germany, England and Spain,—omitting none of the important facts and passing over all superfluous incidents,—such was the task which Mr. Hallam undertook, aided by a vast extent of learning, and executed with a rare vigour of talent.

Mr. Hallam imbibed none of the prejudices of his age or country. He regards history from a lofty point of view, with a clear understanding, a free intellect, and a simplicity of style. He does not relate events in a diffuse narrative; instead of describing, he unfolds; instead of drawing pictures, he gives explanations. He has more the knowledge than the sentiment of past times; he penetrates their significance, rather than reproduces their life. He wants that imagination which is the gift of great narrative, but he is endowed with that vigorous intellect which informs men of the highest judgment. The one class animate history with a poetic spirit; the other comprehend it as philosophers. The former represent men as a spectacle, and construct a drama out of events; the second reduce facts into precepts, and exhibit nations as examples.

Mr. Hallam ranks between purely narrative and philosophic historians—equally learned, but more scrupulously exact than the former—equally penetrating, but more circumspect in his conclusions than the latter. On all subjects of importance to human society—the growth of States, the state of manners, the origin and development of institutions—he brings together the soundest and most trustworthy proofs, and aided by extensive knowledge and firm reason, he imparts to his decisions a magisterial authority. He passes judgment on past generations for the example and benefit of future ages. He does not admit that evil deeds are excused by the perverseness of the times, or that the vices of the age palliate individual faults. With a perspicacity no less remarkable than his strict sense of equity, he applies the severity of his judgment to violence and corruption, weakness and tyranny, the evils resulting from ignorance and from the contempt of humanity—to all causes of injury, trouble and oppression.

Ten years after the appearance of this first and great work, Mr. Hallam published a book of incomparable interest to his country,—showing to the world how a people who, from the small extent of their territory, and the disadvantages of their position and climate, might have been expected to occupy an inferior grade in the scale of nations, attained such eminence by the admirable nature of their institutions; who had by freedom risen to the

greatest opulence, and by good government to remarkable skill and ability; who had surmounted natural disadvantages by the unremitting efforts of labour, and compensated by the extension of their power for the narrow limits of their territory—who had ruled the seas with their navies, carried the products of their skill and labour into all lands, and peopled with their settlements countries which their unwearyed enterprise led them to traverse and explore. This work, which appeared in five volumes, in 1827, was the *Constitutional History of England*. It forms, together with the third volume of his *Europe during the Middle Ages*, a learned and complete history of society, legislation, and politics in this great country, from the invasion of the Anglo-Saxons down to the reign of George III. We are carried far back to the origin of the English constitution, we follow its gradual development, see it after passing through arduous crises rise again with increased vigour, and finally attain its completion. Mr. Hallam does not disconnect the history of institutions from that of events; and in his just appreciation of the times he describes, men form as prominent a part as facts, of which they are both the instruments and the authors. His work is an historical code of national rights; and, above all, it testifies to the efforts made for centuries by a great people to attain a happy system of self-government.

How was this political fabric, unique in its character, constructed during those centuries which have preceded the present one? How has it come to pass that English society, composed of almost the same elements as other European States, yet assumed a totally different form from any other? For the greatness of England and the honour of her people she sanctioned public liberty, and succeeded in regulating its exercise; she made royalty neither powerless nor absolute. She kept her feudal barons from becoming a disunited band of small turbulent sovereigns, tyrants, or vassals: she did not transform her enfranchised towns into republics, destined to fall a prey to a usurper or a conqueror. By the most harmonious combination, she united the powers of the King, who, as representative of the unity of the State, enlarged its territory and augmented its power—the Nobles who, constituting a wise and clear-sighted aristocracy, founded the free institutions of the country with statesmanlike sagacity and consistency of purpose—and the independent class of land-owners and burghers, which brought to the national council, together with a jealous attachment to their rights and a clear-sighted knowledge of their interests, the proudest devotion to a country of which they contributed to control the laws and to manage the affairs. In this manner the three principles—the monarchical, the aristocratical, and the popular—became gradually associated in a community of action,—principles which, constituted separately, exercised a reciprocal control over each other.

The first founders, and for a long period the main supporters, of the political institutions and the civil liberties of England, which sprang from the roots of English society, were the principal members of the landed aristocracy, which, at the beginning of the thirteenth century, compelled the Crown to grant the Great Charter, and to swear to and to observe its conditions. This achievement of liberty, accomplished in an age of violence, by the noble resolution of a class who, elsewhere, were universally signalized by acts of oppression—*Magna Charta*—settled definitively the fundamental rights of the country; guaranteeing the liberty of the subject by the institution of the Jury, and laying the foundations of the legislative power of the people of England by the establishment of that great national council, in which the representatives of the Commons were soon associated with the Lords, and assumed the name of the Parliament. In the fourteenth century the political form of the State was settled; its judiciary administration, which dated back to the times of the Anglo-Saxons, was improved; the feudal privileges, derived from the Normans, were curtailed; and the Parliament, a united assembly of the two races—the conquerors and the conquered—became the legal organ of their resistance and demands.

It must not, however, be imagined that these noble institutions were as well observed as they were promptly initiated and recognized. Manners

in England were, for a long period, behind the laws. Notwithstanding the settlement of Magna Charta, and the frequent summoning of Parliaments; notwithstanding that the law of *Habeas corpus* and trial by jury protected personal security—notwithstanding that the vote of the Supplies served as a safeguard to property and maintained a control over the Government, attempts were not unfrequent against the liberty of the subject, the rights of property, and the strict administration of justice. The successors of the Norman kings inherited their traditions and their violence. Their prerogative, although limited by law, was frequently arbitrary in fact. Do we not in fact see the Sovereigns of the House of Tudor and the House of Stuart superseding the control of Parliament over the Supplies, annulling the common law in matters of right, appropriating what had not been granted them, inflicting punishment without previous conviction, and setting themselves equally above public law and private justice? Do we not see them arbitrarily levy taxes, by forced loans effected by orders under the Royal Seal, by forced subsidies to which they gave the false name of *benevolences*, by monopolies which they granted for their own profit? Do we not see them casting into prison the rich who refused to pay the taxes illegally imposed upon them, condemning to imprisonment or fine juries who thwarted their will by delivering an independent verdict, persecuting with formidable hostility and throwing into the Tower those representatives of the people who refused consent to their demands, and who denounced their acts with too great openness? "The very existence," says Mr. Hallam, "of liberties so often violated came at length to be denied, and contempt for the laws was taken for the law itself."

There existed, however, two instruments of liberty and justice—the Parliament and the Jury—which eventually succeeded in asserting the liberties of the country, and in establishing the security of the person. The weakness or passion of men may, for a time, suspend the effect of institutions; but the intrinsic value of institutions must eventually triumph over weakness and passion. From the mere fact of their existence, the institutions eventually obtain the objects which they were intended to guarantee. Permanence has been the happy characteristic of the laws of England, as consistency has been the fruitful virtue of the English people. The able historian of the English Constitution traces and explains the vicissitudes of right which is perpetually extending, and of oppression which revives from time to time, by indicating their ancient causes and exhibiting their modern results. Public law and the pretensions of the royal prerogative—the one emanating from the country itself, the other derived from conquest—the first invoked with indefatigable perseverance, and the second maintained by force—were for many ages in conflict, and disputed through many generations the government of England. At one time the law rose superior to the fallen prerogative; at another, the prerogative, regaining its ascendancy, mastered the law. Many Sovereigns, of various characters and successive dynasties, exercised oppression in spite of the law; and again, many others were obliged to succumb to it. If some of the proud Plantagenets, the imperious Tudors, or the faithless Stuarts, maintained their ground in defiance of right and law, which they dared to violate but were unable to annihilate, other princes of those reckless families were less successful in their efforts to attain arbitrary power, and succumbed in their attempts to establish it. John Lackland, deposed from the throne—Henry III., a captive in consequence of defeat—Edward II., deprived of his crown—Richard II., killed after being dethroned—Charles I., brought to the scaffold; and his son, James II., exiled with all his family,—are royal victims sacrificed to the maintenance of national rights and law by a people more resolute in preserving their public liberties, than bold enough themselves to deny or to destroy them.

The national revolution of 1640 paved the way to the definitive triumph of the English constitution, which the dynastic revolution of 1688 accomplished. At that epoch the famous Bill of Rights renewed and extended, by giving them greater precision and

development, the guarantees, public and private, provided by Magna Charta; and in 1700 the Act of Settlement, in virtue of which the House of Hanover was called to the throne of England, added fresh guarantees to those embodied in the Bill of Rights. The inviolability of the person, the security of property, the regular administration of justice, and the fixed appointment of the judges, the sole power of voting the supplies, the unquestioned control and Parliamentary discussion of the affairs of State, were proclaimed and confirmed. Thenceforth every question was referred to the law—the prerogative of the Crown and the liberties of the nation. The right of the monarch to reign, and the right of the subject to participate in the government, had their source and their sanction alike in the sovereignty of the legislature. England became a monarchical republic, which, placed under the sole dominion of the law, protected from sanguinary struggles by the shield of royalty, and open to beneficial agitations by the free action of national energy, was governed by the ablest men, appointed in their turn by the most enlightened, whose policy was guided with the greatest vigour and the greatest liberty, and who, in reconciling always individual interests with those of the State, ensured the prosperity and greatness of the nation.

Mr. Hallam was singularly fitted to unfold and to illustrate the annals of British liberty. His penetration was equal to his judgment, and his knowledge was as profound as it was extensive. The manly tone of his writings is always in unison with the firmness of his thought. At times his style lacks facility; but it is always forcible, and he often rises from gravity to eloquence,—to a simple and terse eloquence,—which never exceeds the honest expression of his feelings, or the generous opinion formed by his noble spirit. The contrast of the rights which at the present day command respect, and the tyrannical acts of former times, inspired him even with an occasional poetical turn of expression. Thus when, in his narrative of the persecutions under the Tudors, he is led to speak of the Tower of London, in which, during the reign of Elizabeth especially, torture, although interdicted by the English law, still remained, as he says, rarely inactive, Mr. Hallam writes as follows:—"To those who remember the annals of their country, that dark and gloomy pile affords associations not quite so numerous and recent as the Bastille once did, yet enough to excite our hatred and horror. But standing as it does in such striking contrast to the fresh and flourishing constructions of modern wealth, the proofs and the rewards of civil and religious liberty, it seems like a captive tyrant, reserved to grace the triumph of a victorious republic, and should teach us to reflect in thankfulness how highly we have been elevated in virtue and happiness above our forefathers."

Mr. Hallam, whilst reviewing past times with the sentiments of a free Englishman, keeps invariably in sight the scrupulous duties of an impartial author. Free alike from passionate exaggeration, and an indifference of mistaken impartiality, his dissertations, when he philosophizes, interest the reader. His memorable work, in which the results of careful observation lead to correct conclusions, is a kind of political philosophy, drawn from the long experience of a great people by a writer of information and an historian of thought. The success of this work was complete. It has been translated in every European country, has appeared in France under the auspices of one of the great masters in the art of historical authorship, M. Guizot, to whom, from his writings and opinions on the English Revolution, Mr. Hallam assigned the highest place among the historians of his own country. It has become a classic authority in England, consulted by statesmen, cited in Parliament, and serving as a text-book for the study of constitutional history in the high schools. The work of Mr. Hallam on the Constitution of England has ever been gratefully regarded by Englishmen as the great chart of their liberties and rights; not bearing the kingly or ministerial seal, but that of the Muse of History.

Mr. Hallam never took any part in the government of which he has written the history. During his long life he never entered Parliament; from this

career he was excluded by his duties in the Stamp Office. Not that he preferred the large emoluments of office, which had no *éclat* attached to it; for when at a later period he voluntarily resigned these, he made no attempt to obtain a seat in Parliament, although his great reputation and his friendship with the highest in the land would have rendered this easy of attainment. In his opinions and sentiments he was allied to the leaders of the Whig party, which, since 1830, have for longer periods ruled the House of Commons, and carried on the government of England. But he had too little ambition to aspire to lead others, and too much independence to consent to be led. In assemblies invested with authority, parties are formed, each seeking to arrogate this authority, and under these party banners politicians enrol themselves, manœuvre, fight, speak, and above all, vote, in obedient unison. Mr. Hallam could not have submitted to this dictation of opinion and of vote; he could not have yielded an invariable deference of judgment, or have given his adherence to views which he disapproved; he never could have sacrificed the independence of his own mind, or have renounced the impartiality of his judgment.

Nevertheless, as a true citizen, he was interested in the just administration of the affairs of his country, and a wise management of its liberties. At one time the historian of the English constitution even entertained fears that the basis of these liberties might be disturbed by the generous, but imprudent, conduct of his friends. This was in 1831. The revolution which had just established the representative government in France, and tended to give a gradual impulse to the rest of Europe, restored the Whig party to power, from which, for more than a quarter of a century, they had been excluded. A Whig Cabinet was formed under the presidency of that eloquent and inflexible statesman, Lord Grey, who set about important reforms, the principal one of which was a radical change in the representation of the country, the result of which might be to alter the composition of Parliament, and eventually to impart a different spirit and form to the English Government. This Mr. Hallam feared, and he expressed his opinion strongly to one of the most respected and influential members of the new Cabinet, in the presence of the Duke de Broglie, their mutual friend, who had come to London on a delicate mission. The Duke was singularly struck by this conversation between an experienced judge of the institutions of his country and a well-tried friend of political liberty. "I am a Whig, as you are," said Mr. Hallam to his illustrious friend: "a reform appears to me to be needed, but the reform you attempt is unreasonable. The object should be to perfect, not to change. To suppress certain abuses in the electoral system, and to extend the right of voting, is doubtless in conformity with the spirit of our free institutions, and may be advantageous to the development of our public life; but it would be dangerous to give too large an extension to this measure. To grant universal suffrage would be to hazard a change in the English constitution, and to disturb the harmonious working of a system which we owe to the sagacity and good fortune of our forefathers. It is in the House of Commons that the union of the Crown, Lords, and Commons is at present effected, that their concerted action is initiated, and, in a word, the equilibrium of power is maintained. This equilibrium constitutes the very essence of the government of England. If the composition of the House of Commons is too essentially altered, by rendering elections too democratic, a risk is incurred of destroying this balance, and giving an irregular impulse to the State by introducing new elements. If once the principle of this Bill be admitted, its consequences will extend change will succeed to change, and the reform of one day will necessitate a fresh one the next. The government will gradually be transferred to the hustings. The representatives, elected by the democracy, will look to the quarter from which the wind of popular favour blows, in order to follow its direction; and English politics, abandoned to popular caprice, will deviate from their proper course, whilst the English constitution will be shaken to its foundations."

A stranger to the affairs of his country, ex-

cept in his own thoughts, and from his solicitude for its welfare, Mr. Hallam spent a laborious, though an uneventful life. A few journeys alone interrupted its studious monotony, and heavy sorrows too frequently disturbed its peaceful serenity. Mr. Hallam married when young, in 1807, the eldest daughter of Sir Abraham Elton, of Somersetshire. From this union were born eleven children, only four of whom survived. His eldest son, Arthur Henry Hallam, was his joy and pride. Endowed with a fine understanding and manly beauty, this young man combined a maturity of intellect and knowledge with a charming imagination. He was betrothed to the sister of his college-friend the poet Tennyson, who, on the death of Wordsworth, received the title of Poet-Laureate of England, and succeeded to the honours borne by so distinguished an array of poets for three centuries. In the summer of 1833, Mr. Hallam and his son visited Germany together; they stopped at Vienna, where young Arthur appeared to suffer from fatigue; but this symptom was only the indication of a deep-seated malady, which was soon to terminate fatally. Mr. Hallam one day went out alone, leaving his son asleep, and on his return he found him dead. Life had passed away without struggle or suffering. Mr. Hallam, sorrow-stricken, conveyed the remains of this beloved child from the shores of the Danube to those of the Severn; and there, the cradle of his family, he deposited them in Clevedon churchyard, which is situated on a lonely hill overlooking the Bristol Channel. In this cemetery, to which he was soon followed by his mother, his sister, and afterwards by his second brother, Arthur Hallam was laid at rest, mourned and loved by all who knew him. Tennyson, his destined brother, penned to his memory a series of immortal elegies.

The unhappy father gave vent to his grief in a volume, not intended for publication, to which he gave the title of *Remains*. It is one of the most touching works ever dedicated to blighted hopes and affection, in which he fed in truth on the memories of his favourite son. Soon afterwards, Mr. Hallam published the last of his literary labours, hastening it to a conclusion under the conviction that thenceforth he might be less able to give to it the necessary completion; and with an irresistible sadness he says, "I have other knowledge to glean and to bind up my sheaves, whilst I have still the power: there are my advanced years, and the reunion in Heaven with those who are awaiting me. What were these sheaves which Mr. Hallam was anxious to gather in whilst he had still the power? It was a harvest, rich as it was varied, of all the fruits of human genius during the last centuries. Mr. Hallam, whose researches had been directed to the institutions of countries, extended them to the opinions of nations. He had studied the history of their literature at the same time that he retraced their political history. In following the re-organization of European society, he had examined with careful diligence and sounded with learned sagacity, the history of the human mind through centuries, and amidst a diversity of nations.

Mr. Hallam traces back the history of the literature of Europe during the fifteenth, sixteenth, and seventeenth centuries, prefacing it with a concise examination of the current ideas as well as the literature of the Middle Ages. Having entered on this dark region, he emerges from it, so to say, under the guidance of two great Pontiffs—Gregory I. and Nicholas V. The first, conceiving the spirit of Christianity in a light opposed to all worldly affairs, diverted the public mind from the study of literature and the cultivation of science, and inaugurated an era in which faith supersedes reason, and belief dispenses with the exercise of reflection, in which the only refuge is to be found in the bosom of the Church. The second of these Popes, an admirer of antiquity, collected in the Vatican an immense treasure of five thousand manuscript volumes, ordered elegant translations to be made of the greater part of the Greek works, encouraged the revival of literature, manifestly rewarded celebrated works, and inaugurated that era in which the understanding, raised by knowledge, will eventually come to govern the world, will subject everything to scrutiny, will study nature, and study itself, will revive art, enlarge the boundaries of knowledge, and

ameliorate the condition of mankind, by perfecting the thinking powers of man. In thus placing Gregory I. and Nicholas V. on the confines of ancient and modern times, Mr. Hallam remarks happily:—"These great figures, resembling the statues of Michael Angelo's 'Night and Morning,' appear standing at the two gates of the Middle Ages, emblems and precursors of the long sleep of the human mind and its re-awakening."

The work which Mr. Hallam had undertaken was neither of small extent nor of easy execution. He had to follow the workings of European intelligence for three centuries in all its manifold ramifications, and in the various results which it produced. To become acquainted with all the past efforts of thought—to appreciate the Beautiful under all its varied forms—to seize vigorously upon Truth in every language—to possess in a certain degree a universality of knowledge and judgment—how were these qualifications to be acquired and combined? If nothing be omitted, is there not a danger of becoming diffuse, and at the same time superficial? If anything remains unsaid, is not the reproach incurred of being incomplete, without even avoiding the appearance of dryness?

Mr. Hallam has not always escaped the difficulties of this hazardous subject, which he endeavoured to comprise in a limited compass, by treating it under a philosophical aspect. He is, however, rather brief than dry, and sound in his brevity. The historian in this case aids the critic. He has studied the genius of civilized Europe at large thoroughly, and he explains with sagacity and characterizes with accuracy the peculiar genius of each nation, marking, in each country, the appearances of those great men who have accomplished great works. The volume is of considerable size; it is replete with erudition, and not deficient in taste. It is exact, notwithstanding its extent, interesting in spite of its rapidity, and the reader cannot fail to perceive the variety of his knowledge and the elevation of his views, although occasionally we might desire a profounder development and a more strongly expressed decision. It is a most instructive work to those who wish to learn, and affords pleasant reading to those who seek to refresh their memory. For the times and countries it comprises, it may almost be regarded as a summary of the human mind.

After the publication of this work, which occupies a very high rank in England, Mr. Hallam wrote nothing of importance. Age was stealing upon him: and he had attained a high and enviable reputation by a career of uninterrupted success. He was the ornament of several learned Societies, who were proud to number him among their members. Treasurer of the Statistical Society, which he had contributed to found, with the object of collecting those social facts which serve to enlighten the political world and assist history;—Vice-President of the Society of Antiquaries in London, whose distant researches he aided by his great erudition;—a distinguished Fellow of the Royal Society, whose pensioner he had at first refused to be, to accept afterwards the honorary and gratuitous office of its historian,—he was proud to belong to the Institut of France, with the honourable title of *Associé Etranger*. In passing through France, on his visit to the Continent, he was present at your Sittings. He appeared amongst you, when on his route to Italy, on the eve of the last calamity which there awaited him.

One son alone remained to him. The child of his ripe age, godson of his venerable friend the Marquis of Lansdowne, whose second name of Henry Fitz-Maurice he bore, was as remarkable as his brother had been, although for merits not less rare. In his youth he studied Bacon, and was absorbed in Dante, whilst those of his age were reading Walter Scott or Byron. He had always taken a first place in the examinations at Eton and Cambridge. He served, thoughtful, of a gentle and grave character, of a sound and accomplished understanding,—as well instructed in mathematics as in history,—well versed in political economy and the study of the law, conversant with foreign languages and speaking his own admirably, the last of the Hallams had just entered at the Bar, where certain success awaited him. He was called to

the Bar in 1850, and after going the Home circuit, he went in the autumn to Italy to join his father, who, whilst retaining the full memory of the son he had lost, appeared to draw new life from the hopes which now centred in the son who remained to him. These hopes, alas! were of short duration. The journey to Rome terminated as fatally to Henry Fitz-Maurice, as, seventeen years before, that to Vienna had proved to Arthur Henry Hallam. He was seized with one of those fearful fevers which attack the very springs of life: in vain did his father hasten with him to the north of Italy, to escape the deadly attack. The unhappy young man sank under it at Siena, on the 25th of October; and his still more unhappy father, with a broken heart, refusing to be comforted, and a life thenceforward without a purpose, accompanied the remains of his son to the churchyard of Clevedon, where they were deposited on the 23rd of December beside those of his brother, sister, and mother.

Mr. Hallam dedicated likewise a few touching pages to the memory of Henry Fitz-Maurice. These were the last he wrote. Bowed down by this new shock, but not prostrated, he still survived some years. At length, at an advanced age, having reached, as he himself said of his father, the confines of the two worlds, and desiring nothing more of this, nor dreading the one beyond the grave, his spirit passed, on the 21st of January, 1859, from this life to a better, with the calmness of a philosopher and the full trust of a Christian.

Mr. Hallam united the highest moral with the most sterling intellectual qualities: his very person at once revealed his mind. Tall and handsome, his noble features expressed the elegance and purity of his manners, the lofty dignity of his character, the active penetration of a vigorous understanding, the calm equity of a superior judgment,—a gentleness, at once amiable and firm—his quiet modesty and his invariable uprightness. His ample and serene brow, his clear and lively glance, and his pure and truthful lips, which never opened to utter an equivocal or disloyal word, showed at once the complete candour of his feelings, and the perfect honesty of his thoughts. In his intercourse with others he was most agreeable, and the rigid justice which he observed in history was united with a constant practice in life of the rarest kindness. It was his nature to be generous, and his benevolence was large and spontaneous. With affectionate munificence he gave a dowry to his son's betrothed, and his ready compassion made his friends scruple to mention too frequently in his presence cases of destitution, as he invariably relieved all that reached his ear. Mr. Hallam was as much revered as a man, as he was prized as an historian. To the illustrious rank which his labours had earned for him, the Prime Minister desired to add another distinction, by offering Mr. Hallam a baronetcy, as a mark of favour from the Crown to the historian, who, in his time, had shed the greatest lustre on his country. Mr. Hallam declined this honour, with a dignity mingled with sadness: "My advanced age," he wrote, "and the loss of those who would have shared this title with me, deter me from adding it to my name." Thus he bore his simple but illustrious name nobly to the age of eighty-two years, when, departing from life amidst universal respect, he left that name affixed to monuments which will never perish, and which will transmit it with its genuine and sterling lustre to posterity, by whom it will be cherished as long as purity of virtue is respected, and as long as good books are read.

DEATH OF THE REV. THOMAS HARTWELL HORNE.

On Monday, the 27th inst., one of the veterans of literature ended a life of almost uninterrupted industry. During a period of nearly sixty years he devoted himself to literary pursuits and theological study: the former resulting in a series of volumes on subjects of the most varied nature, and the latter in a work which has made the author's name a household word in every quarter of the Christian world.

Mr. Horne was born in the year 1780, and was educated at Christ's Hospital, at the time when Coleridge was there. After attaining the rank of Deputy-Grecian, he quitted the school at the age of fifteen, and became a barrister's clerk. From that time he began the course of study that ultimately led him to distinction, and maintained it with the sturdy resolution which always characterized him. Towards theology he was attracted by the natural bent of his mind, but in order to eke out his narrow means he was obliged to give up much of his time to "hack-work," and wrote upon "Maritime Law," "The Court of Admiralty," "The Mohammedan Empire in Spain," "The Principal Direct and Cross-roads in England," "The Picture of the Transfiguration by Rafaello," "The Lakes of Lancashire," "The Roman-Dutch Law," and "The Works of Hogarth."

Moreover, he edited "A Treatise on Captures in War," "A Reading on the Statute of Sewers," "A Catalogue of the Common and Statute Law-Books of the United Kingdom," and produced a number of other works in general literature. By means of such steady work on uncongenial subjects, Mr. Horne forced his way through the obstacles that seemed likely to bar his progress, and at length reached a position in which he was able to give himself up to his favourite pursuits.

His great work, "The Introduction to the Study of the Scriptures," appeared in 1818. It was immediately accepted as a treasury of information by all Biblical students, and not only achieved a decided success at once, but has maintained its reputation as a standard work till the present day, having in the interval gone through ten editions in England, besides being frequently reprinted in America.

In the following year he was ordained by Dr. Howley, who, in 1833, presented him to the Rectory St. Edmund the King with St. Nicholas Acons, in the city of London, a benefice which he retained till his death. He had been made a Prebendary of St. Paul's in 1831, having previously proceeded to the degree of B.D. at Cambridge.

In 1809 he became sub-librarian of the Surrey Institution, and in 1824 he was engaged by the trustees of the British Museum to undertake a classed catalogue of the Library, ultimately becoming one of the assistant librarians of that institution, and continuing to perform the duties of his office till last year, when he retired on a pension.

Mr. Horne had early in life turned his attention to bibliography, and produced several works on that subject. Their titles, as well as those of his numerous other publications, amounting to forty-five in all, may be seen in *Allibone's Dictionary of English Literature*, where their enumeration occupies three columns of small type—the evidence of his multifarious knowledge and unflagging industry. His love of work never deserted him, and his physical and mental faculties remained unimpaired to the end. In his eighty-second year, he has now closed a life of honourable toil, and left the example of his career to encourage all who strive to overcome the want of fortune or position by manly perseverance in well-doing. None can fail to draw a useful moral from the early struggle and ultimate success of one who, at fifteen, found himself an orphan, and dependent on his exertions, and who, entirely by his own merits, made for himself a position in which he enjoyed for half a century the respect and gratitude not only of those who knew him, but of thousands whom he had never seen.

DEATH OF THE PROVOST OF ETON.

Old Etonians, and many others besides, will learn with something more than a passing sigh of regret the death of the Rev. D. Hawtrey, the venerable Provost of Eton. He was not a man who, like Arnold, has left a marked impress upon one of our public schools, and whose name marks an era in the educational records of the age; but he was a thoroughly elegant scholar, and an accomplished linguist, pedantic to some extent, and yet far from a pedant; pompous yet genial, and generous and liberal even to a fault. Indeed, had this not been the case,

Dr. Hawtrey, as he lived and died a bachelor, and enjoyed during the best period of a long life a very handsome income, could scarcely fail to have died immensely rich, which we happen to know is not the case. *Alieni non appetens, sed sui profusus*, might indeed be the motto inscribed upon the tomb of Edward Craven Hawtrey.

The following particulars of Dr. Hawtrey's career are from an authentic source, and may be relied upon as correct. He was the only son of the Rev. Edward Hawtrey, Fellow of Eton College, Rector of Monxton, Hants, and Vicar of Burnham-with-Boveney, Bucks, and was born about the year 1789. His family have been connected with the two Etonian foundations for two centuries, for, besides his father, his uncle was Fellow of King's College and Vicar of Ringwood, Hants; his grandfather was a Fellow of King's, and Rector of Dunton-Waylett, Essex; and his great-grandfather was a Fellow of King's and of Eton successively, and Rector of Sanderstead, Surrey. Dr. Hawtrey was educated on the foundation of Eton, and in due course proceeded to King's, in 1808. Having taken his B.A. degree in 1812, he became an Assistant-Master of Eton, under Dr. Keate, whom he succeeded as Head-Master in 1834. He raised the number of the school to seven hundred and seventy-seven in one year, and having held the post till 1853, became Provost of Eton on the death of the Rev. F. Hodgson, B.D. (the well-known friend and associate of Lord Byron), in that year. In 1848 he received the honour of an *ad eundem* D.D. degree at Oxford. In 1854 he was appointed by Eton College, on the death of Lord Augustus Fitz-Clarence, to the Rectory of Mapledurham, near Reading, a pleasant living, estimated in *Crockford's Clerical Directory* as of the annual value of £881 and a house, and formerly held by the present Archbishop of Canterbury.

Although Dr. Hawtrey was not known to the public at large as a scholar,—at least, in the sense of an author,—yet he always bore in literary circles the reputation of being a highly cultivated man, not only as a Greek and Latin, but also as an Italian scholar. His library, we may add, up to the time of its dispersion under the auctioneer's hammer a few years ago, was reputed to be one of the finest in England, and was particularly rich in choice and scarce editions.

Dr. Hawtrey contributed several sets of Latin verses to Mr. Drury's *Arundines Cami*, and some copies of English hexameters to a volume of Translations (published in 1847 or 1848) from Homer, Goethe, Schiller, and other sources, to which Sir John Herschel, Archdeacon Hare, Dr. Whewell, and other well-known persons were contributors. It will be remembered by our readers that Mr. Matthew Arnold, the Professor of Poetry at Oxford, spoke of these hexameters a few months since in terms of the highest commendation in the preface to his *Essay On the Right Method of Translating Homer*. Dr. Hawtrey printed privately in 1839 a volume of Italian poetry, entitled *De Trilogiis*, which is much admired by Italian scholars. He also printed more recently, at Paris, for private circulation only, some able and eloquent *Lectures on the Church Catechism*, which he delivered in the Chapel of Eton in 1845–6–7, and a continuation of them in 1852. In 1849 he also printed, at Edinburgh, another series of *Lectures and Sermons*, addressed by him to the Eton boys from the Chapel pulpit in 1848 and the following year.

NOTES OF THE WEEK.

A new edition of Mr. Tennyson's *Idylls of the King*, with a dedication to the late Prince Consort, will be published immediately by Messrs. Edward Moxon and Co., Dover Street.

There are now two chairs vacant in the French Academy, and on Saturday last a meeting of "the Forty" or rather of the Thirty-eight, took place to discuss who should be their new occupants. For Scribe's place there are two candidates, M. Cuvillier Fleury, and an author with whom the public is more familiar—M. Octave Feuillet. It is reported that Prince Albert de Broglie will be elected to succeed the late Père Lacordaire.

The second and unpublished volume of Mr. Austin's *Lectures on Jurisprudence* will shortly be ready for publication.

A chair of "Sanskrit Language, Literature, and Philosophy, and of Comparative Philology," has been endowed in the University of Edinburgh, by Mr. John Muir, of the Bengal Civil Service, D.C.L. of Oxford, and LL.D. of Edinburgh. 40,000 rupees is the sum that he has invested in Indian securities for the attainment of this object. It is stated that the endowment is granted on the conditions that the free proceeds of the sum, which is invested at 5 per cent., shall be annually paid to a professor to be appointed, and that the Treasury shall grant an additional sum of £200 per annum for the endowment of the Chair; that the first appointment shall be made by Mr. Muir, the patronage to be subsequently vested in the Crown; and that such fees shall be exacted from the students as the University Court may sanction. The munificent gift of Mr. Muir to the University has been received with great satisfaction, there having been hitherto no provision for the teaching of Sanskrit there, excepting in connection with the Hebrew chair.

Mr. Edmund Routledge's *Every Boy's Magazine* may be pronounced a great success. More than eight thousand copies have been purchased by the trade in anticipation of the demand amongst juveniles on the 1st of February. The writers in the first number are Mr. Balantyne, the Rev. J. G. Wood, A. B. Edwards, G. Forrest, and Stirling Coyne.

We learn that "Mr. Hotten, of Piccadilly, is about to reprint the curious little London Directory of 1677, only two copies of which are known to exist; one being in the Free Library at Manchester, and the other having been sold the other day from the library of the Rev. Joseph Hunter, for £9, and purchased, we believe, for the British Museum. The little book is curious among other things as containing the name of Alexander Pope, the father of the poet, among the merchants residing in Broad Street. Merchants and bankers who, like Messrs. Childs, and Hoare and Co., can find their names in the earliest known list of London traders, may well be proud to produce a copy of this curious forerunner of Messrs. Kelly's enormous volume." The work will have an especial interest to those antiquaries and genealogists who may have to make inquiries into the biographical history of the seventeenth and eighteenth centuries.

Another work of a kindred character is announced. Mr. J. Russell Smith is about to issue a reprint of the book published in 1745, containing the names of the Roman Catholics, Non-jurors, and others, who refused to take the oaths to King George I., together with their titles and places of abode, the parishes and townships where their lands lay, the names of their tenants, and the annual value of them as returned by themselves; collected by Mr. Cosin, the Secretary to the Commissioners of the Forfeited Estates.

SCIENCE.

VENTILATION, THEORIES OF, AND PRACTICES.

On the Smokeless Fire-place, Chimney-valves, and other Means for obtaining Healthful Warmth and Ventilation. By Neil Arnott, M.D., F.R.S.

Chemical Technology, Vol. I. Part I. By Drs. Ronalds and T. Richardson.

Aération et Ventilation des Hôpitaux, Prisons, et Habitations particulières. Rapports Généraux des Travaux du Conseil de Salubrité. Paris, 1855.

On Air and Ventilation. By Dr. Richardson. *Handbuch der Hygiene der Privaten und Öffentlichen.* Von F. Oesterlen, M.D. Tübingen. 1857.

SECOND NOTICE.

In our last number we discussed those methods of ventilation by which an attempt is made to introduce air into buildings, either by suction, commonly called the exhaustive method, or by

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propulsion. There are yet three other systems to be considered, viz. —

A system by which the air from without may be made to enter building, and the air within to pass out without any mechanical powers being brought into play, such as pumps or fans.

Systems of warming and ventilating at the same time.

Systems for securing natural ventilation.

In the attempts that have been made to secure the transmission of air through ventilating tubes, by modifying the construction of the tubes, some very curious facts relative to the passage of currents of air have been brought out. Without endeavouring to explain the phenomena involved, we may refer to a few different plans of this kind, viz. Watson's system of ventilation, M'Kinnell's system, Muir's system, and "the air-siphon ventilator." The principle involved in Watson's system of ventilation is described generally by saying, that currents of air are made to traverse ventilating shafts and outlets, by simply bisecting such shafts or outlets, or dividing them into two parts by a thin partition. This system, therefore, is sometimes called "diaphragm ventilation." It was patented some years ago by Mr. Watson, of Halifax, and has been put into practice in the General Post Office. The application of this plan was also suggested by Dr. Cowan, of Reading, who has given the annexed easy description of its action: — Let any experimenter take an ordinary lamp chimney-glass and hold it over some paper, in that state of ignition most adapted for the production of smoke, leaving a small space for the entrance of air at the bottom; all the movements within the tube will, of course, become visible to the eye. Under strong heat or great upward draught no material obstacle to the exit of the smoke will be observed; but, under other conditions, its passage upwards will be slow and uncertain, with sometimes an escape from beneath. A rotatory movement, with a variety of secondary disturbances, will be perceived, the result of the collision of the opposing currents. In this stage of the process let a piece of writing-paper, adapted to the length and diameter of the tube, be passed down the centre, and immediately order replaces disorder; instead of conflicting eddies, the smoke at once ascends in a rapid and steady stream, on one or other side of the septum; a downward current, more or less active, being established on the other. One half of the tube is thus perfectly free from smoke, and should the respective currents change sides, only momentary confusion results. The above experiment was prompted by the statement of Commander Priest, a most intelligent officer of the Royal Navy, who found that by straining a piece of canvas vertically across the deck opening to the engine-room, the temperature below was rapidly lowered. Of this the men were so conscious that they never failed to avail themselves of so simple a contrivance.

In the General Post Office Mr. Watson was allowed to apply his plan to the ventilating of the vaults at the lower part of the building. He has also been allowed to introduce it into one of the houses at the Wellington Barracks, containing twelve rooms. He placed his ventilator here at the top of the staircase which passed up the middle of the house, and inserted louvres in the partition wall between the staircase and each of the twelve barrack-rooms. Mr. Watson anticipated that in this case an air current would descend through one division of the tube into the staircase, would pass thence through one set of louvres into each barrack, would return by the other set of

louvres into the staircase, and pass up through the second division of his ventilator, and so escape.

On a principle analogous to the above, but we believe more complete in its action, Mr. M'Kinnell has invented a method of ventilation. His plan is described very ably by Professor Nicol in the *Cyclopaedia of the Physical Sciences*. The method adverted to is founded on the circumstance that one tube, provided it be sufficiently capacious, may serve, at one and the same instant, for abstraction and induction, the centre being occupied by a column of warm outgoing air, while towards the circumference a stream of cold air is rushing inwards. Although a partial knowledge of the facts of counter currents taking place in a single opening was possessed by the earlier writers on ventilation, Mr. M'Kinnell of Glasgow was the first, it is believed, to discover and draw attention to this invariable arrangement of aerial currents in the circumstances described. Openings of sufficient capacity, however, to admit of the unimpeded movements of all these currents would, in the climate of Britain, be intolerable; but, on investigation, it was found that the same effects could be obtained in smaller space by relieving the ascending and descending currents from mutual contact. Mr. M'Kinnell's patent ventilator is constructed on these principles. It consists mainly of two tubes arranged concentrically, the inner discharging the vitiated air, while the fresh supply flows down the outer tube. It is almost automatic in its action, requiring little or no attention in ordinary circumstances. It removes the air as it is vitiated, and supplies its place with pure air in the exact amount required, in currents so gentle as scarcely to be perceptible. The contrivance also possesses this great advantage, that it can be introduced, and acts as effectively, between the ceiling and floor of the lower stories of buildings as in apartments having immediate access.

The apparatus consists of two tubes arranged concentrically, and opening into the interior of an apartment at the line of the ceiling, opening outwards also by the roof of the house in a vertical direction. The inner tube discharges the vitiated air, while the fresh supply of air invariably flows down the outer tube. A horizontal or an oblique direction may be given to one or other, or both, of the concentric tubes, so that the apparatus can be introduced, and made to act effectively between the ceiling and floors of the lower stories of buildings as in apartments which have access to the roof.

A portion of the inner tube, at the end towards the ceiling, is so adjusted that it slides up or down by a telescopic motion, so that when drawn up its trumpet-shaped end closes completely, or partially, the aperture which admits the fresh air. The trumpet-shaped form of the tube which conveys the outgoing current deflects the currents of fresh air which are passing down through the circumferential space of the larger tube, so that the force of the descending current is broken, and is made to spread out into the space to be ventilated; the trumpet expansion also serves to guide and collect the outgoing currents which pass up through the central tube. An ornamental moulding may be applied to this opening, and thus may make a beautiful centre-piece in the ceiling of a room.

A third system of ventilating, based on the principles of Watson and M'Kinnell, is known as Muir's ventilator. This ventilator (we take the description from the Report of Sutherland, Burrell, and Galton) consists of a square tube,

like Watson's, but divided into four parts, by partitions inserted diagonally. These partitions are carried above the top of the tube, and the box is completed outside and above the roof by louvres, instead of solid slides. The object of this arrangement of divisions and louvres is to secure not only upward and downward currents at ordinary times, but to take advantage of any movement of the external air, light winds, &c., which, by striking through the louvres on any angle would cause a stream of air to be projected down into the room, and would assist the extraction of air on the side away from the wind.

There is yet another system of ventilating by tubes, to which we have referred. This, which is called "air-siphon ventilation" was originated, we believe, by Dr. Chowne. It differs from the processes named immediately above, in that it does not attempt to introduce fresh air into a room through a ventilating shaft, but to extract impure air, and act, in a word, as a self-operating exhausting power. The word siphon as applied to the principle is, however, an entire misnomer, and among scientific men has created some distrust, not altogether commendable; so much, after all, is there in a name.

The "air-siphon ventilator" is based on the fact that if a tube of the siphon shape is placed with its long end uppermost, a current of air will immediately play through it in the downward direction of the short, and in the upward direction of the long leg of the tube.

In its application the "siphon ventilator" is adapted to various conditions. To ventilate a room altogether, a short tube is brought from the upper part of the room, and inserted into the lower portion of the chimney of the room. In this way a current of air traverses the short tube, and enters the chimney, escaping through it as by the long leg of the shaft. In other instances gas-burners are ventilated by this plan. An Argand burner is fixed on the side of the tube, or pillar, and is so arranged, that when the chimney-glass of the burner is in its place, it acts as the commencement of a short tube, which leads into the chimney of the apartment. The room being supplied with air by the usual accessible crevices and openings, a current of air is constantly passing through the tube of the burner into the chimney; this obtains also when the burner is lighted, and renders the glass tube so cool that the hand can be placed over the top of it without any sensation of pain. The advocates of this method of ventilation give, as the result of their experiments, the following deductions: —

1. That the air of the upper part of a room may be made to pass through an inverted siphon, the descending or short branch of which consists merely of a tube, having its opening at the upper part of the room, and communicating with the lower part of the chimney, the ascending or long branch consisting of the chimney itself.

2. That through such a siphon, air is continually passing downwards through the short branch, and upwards through the long.

3. That the deleterious gases arising from the combustion of coal-gas, may by this contrivance be carried fairly away as fast as they are formed.

4. The principle of the air-siphon ventilator admits of wide application to the general ventilation of buildings, of ships, and of mines; and if a little care were taken in providing for its application in architectural designs, many useful results, both in regard to artistic display and hygienic comfort, would be realized.

There has also been introduced a portable ventilator for use in sick-rooms, nurseries, and

other places. The pillar and vase are placed on the chimney-piece, having a communication at the lowest part by means of a metallic flexible tube with the chimney. The flexible tube descends and passes in at the opening of the fire-place, and up through the aperture in the register valve into the chimney.

In respect to the action of all these systems we may remark that three of them, viz. Watson's, M'Kinnell's, and Chowne's, have all been brought before us at different times in their practical working. Of Watson's plan we would say, that in some instances it works well, and in all instances where too much is not attempted to be done with it. M'Kinnell's method is also exceedingly good, and admits, we think, of application on a larger scale. It is particularly applicable to rooms of great size, and to chapels, theatres, and the like; for small rooms in houses already constructed it is less convenient. With regard to Watson's, M'Kinnell's, and Muir's plans, there is one objection, which has been well put by Messrs. Sutherland, Burrell, and Galton, they all effect the objects they have in view of combining an outlet for foul air with an inlet for fresh air, but, in order to do so, they require fixed conditions; alter these fixed conditions, and any of them may become wholly an outlet, or wholly an inlet; the condition essential to their operation is, that the room to which they are applied be closed, then they work well; but as soon as a door or window is open, they become simply upcast shafts, and cease to supply air; or again, if there be a fire-place in the room with a strong fire in it, and the doors and windows be shut, the fire will supply itself from the ventilators, and they will become inlets.

The so-called siphon plan, in cases where its action is quite perfect, while it does not profess to do so much as the other plans, is more generally applicable. Against this method some severe strictures have been made by Dr. Arnott, who, in his desire to assume the mantle of Antisthenes, and to show off his own real talents on the background of the assumed weaknesses of others, has entirely forgotten the true natural dignity of the man of science, and has given vent to criticisms as illogical as they are pertulant, and as inventive as they are envious. The real truth is, that quite independently of its application to ventilation, a feeble current of air does pass through a tube having a long and a short extremity, and not only so, but the force of this current is, to a certain extent, modified by the length of the respective limbs, and is always in one direction, through the shorter into the longer limb. For these reasons it is obvious that a tube constructed on the plan above named, while it is a very convenient mode of construction, is not unfavourable to the passage of a current of air; moreover, from having seen the plan in operation, especially in regard to gas-burners, we can state positively that the principle, in action, is very effective. For instance, a room of one of our learned societies, in which there is no fire-place, became on meeting nights intolerable from want of air. From two gas-burners, however, a tube was carried downwards into an adjoining flue; a current of air was immediately set up through each of these burners, the products of the gas were borne away, and from that time no room could have been better ventilated.

The fourth system of ventilation consists in the introduction of a plan by which apartments of a building can be warmed, and during the warming be supplied also with air. The most extensive attempts in this direction are included in the works of M. Grouvelle and M. Duvoir. In these attempts the heating-apparatus is

used as a means for extracting air. By Grouvelle's system the air supplied to the compartments of the building is heated by contact with pipes containing hot water. The heated air is then drawn by a vast chimney in a downward direction through the different compartments; the pipes from the whole terminating in an underground vault, whence the vitiated air is drawn off by the chimney draught. In Duvoir's system, an open reservoir for hot water is placed in a large main shaft at the upper part of the building. The radiation of heat from this reservoir rarefies the air in the main shaft, into which transverse shafts open, which receive a series of smaller shafts coming from the different rooms in the establishment so ventilated; the smaller ventilating tubes run up the walls of the rooms, and have two openings in them communicating with the rooms, one at the upper, the other at the lower part. By closing the upper openings the rooms can be ventilated from beneath, and all impurities can thus be swept downwards; by closing the lower openings and opening the upper ones, the rooms are ventilated by a current upwards. The external air is freely let into the apartments by numerous channels.

Mr. Dobson has executed a method of warming and ventilating which is, we think, the best and simplest of all artificial systems. The Newcastle Infirmary is ventilated by this method. In this case the rooms are double, and are divided by a wall, in which are the open fireplaces and ventilators. The wall is perforated with large circular openings, to allow a free communication for the air from window to window. Cold air is also admitted at the table foot, and the outside walls of the buildings are hollow, having an air vent three inches wide communicating with the atmosphere by air-holes at the top and bottom. The contaminated air in the rooms is removed by exhaustion. The fireplaces in the parallel rooms are placed back to back, having a malleable iron air-chamber between them, protected from the action of the fire by a fire-clay lining. This air-chamber is perforated at the top and bottom to allow the atmosphere which is supplied to it from the room below to become heated and pass off by the ventilating flue. Thus, the heat of the room above is made to ventilate the room below. The Houses of Lords and Commons are ventilated and warmed at the same time by a plan arranged by Dr. Reid. The method is very complicated in the Commons' House, but we have heard that it is approved of by the Members, who fortunately are not compelled to sit in the Speaker's Gallery, which, as we can state from experience, is anything but a pleasant spot, in so far as its ventilation is concerned.

The last method of ventilation we have called the natural system. To carry it out no force whatever is used save that which is supplied by the accessories of the rooms themselves. In some of these applications the chimney is used as the means of ventilation. An Arnott valve, which consists of nothing more than a simple opening into the chimney with a valve to prevent downward current is employed. To secure the correct action of this valve the mouth of the chimney must be sufficiently small to allow the valve to have an exact balance; otherwise, the smoke from the lower part of the chimney escapes through the valve-opening. Arnott's valve is excellent for small rooms, but is inappropriate in very large buildings.

Sherringham's ventilator is another contrivance, consisting of an iron box inserted close to the ceiling of a room, and communicating with the air without. The mouth of the box,

protected by a valve outwards, opens towards the ceiling. Whenever a fire is made in a room thus ventilated, the demand on the air made by the fire draws in a free current, through the valve, from the outer air. While, therefore, Arnott's valve removes impure air from an apartment, Sherringham's acts as an inlet for fresh air and removes nothing through its own outlet.

Attempts, again, have been made to use the upper portion of a window as a ventilator, and Mr. Pepper has recently described in his lectures a simple plan by which air is admitted through a perforated metal plate placed in the upper part of a window, and which can be opened or closed at pleasure. The air passing through the perforations is diffused without draught, and for London houses we know of no better contrivance. Used in conjunction with an Arnott valve, it supplies the best arrangement possible in our badly constructed Metropolitan houses.

But whenever it can be done, the best and safest mode of ventilating is to make but one provision; that is to say, to allow space in every habitation for the admission and escape of air at every possible point. The Newcastle Committee of Inquiry on Ventilation give us a useful observation on this point: the members say, "With regard to ventilation, we have seen a great diversity of systems, and observed that the most complicated and expensive is that which has generally been found to be the least effective. In some we found furnaces and towers built specially for this purpose, but now entirely thrown aside. In those whose ventilation was most perfect we found the system most simple and natural." Acting on this view, Dr. Richardson has suggested in one of his papers a return to the old-fashioned open chimney, constructed with more regard to details than formerly, as affording the best means for ventilating the modern house.

The best ventilated public building anywhere existing at the present time is, perhaps, the hospital at Bordeaux. In this institution every artificial method is ignored; each room or ward is isolated, and is open to the air from side to side, and from end to end, by means of long windows, so that a current is always passing through the apartment, not by propulsion nor by exhaustion, but in correspondence with the natural laws of the atmosphere.

We have not attempted in this article to offer a history of every particular method of ventilation that has been invented,—this were an endless task; but we have selected certain general plans, and have, we believe, defined the principles of every method. Our readers will gather, we hope, sufficient information to prove to them that should it be their lot at any time to select a means for obtaining fresh air for any building, they will act most learnedly and practically in suggesting that the great Architect has provided the most perfect ventilation, if little architects will only withhold their interference with his divine laws.

SOCIETIES.

CHEMICAL.

January 16.—Dr. Hofmann, President, in the chair.

A vote of condolence with Her Majesty upon the death of the late Prince Consort, was put from the chair, and carried unanimously.

Messrs. J. Attfield, J. Christian, J. G. Dale, T. L. Phipson, C. W. Quin, F. Rayner, J. Storey, R. W. Thomas, and G. Williams, were elected Fellows.

Papers were read "On the Simultaneous Varia-

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tions in the amounts of Hippuric and Uric Acids Excreted," by Dr. Bence Jones; "On the Solubility of Sulphate of Lead in Hydrochloric and Nitric Acids," by Mr. G. F. Rodwell; and "On a New Method for effecting the Substitution of Chlorine for Hydrogen in Organic Compounds," by Dr. H. Müller.

STATISTICAL SOCIETY.

January 21.—Colonel Sykes, M.P., F.R.S., Vice-President, in the chair.

Thomas Bazley, M.P., John Cheetham, R. C. Christie, M.A., J. A. Homer, and Harper Twelve-trees, Esqrs., were elected Fellows of the Society.

Mr. Frederick Hendriks read a paper "On the Vital Statistics of Sweden." Mr. Hendriks commenced his observations by giving an historical sketch of the progress of statistics in Sweden. That country may be considered the pioneer of statistical inquiries relating to population. Since the year 1748, more than a century ago, her records were full and complete. It was through the co-operation of Dr. Berg, the Swedish Delegate to the International Statistical Congress in London, in 1860, and of Count Mörner, his assistant, that Mr. Hendriks has been able to prepare this paper. The process by which the vital statistics of Sweden have been collected was described by Dr. Berg to the Congress. Since 1868 a law has been in force requiring the clergy to keep the fullest particulars relative to the population of their respective parishes. These particulars are arranged under six general headings, including, (1) a Marriage Register, (2) a Register of Legitimate and Illegitimate Births, (3) a Register of Deaths, (4) a Register showing all who leave or enter the place, their destination and birthplace, (5) a complete list of inhabitants by houses and households, and, (6) a record of all unusual phenomena and extraordinary accidents occurring in the year. Mr. Hendriks stated that it was not until 1749 that the first schedules of the movement of the population were obtained; but from that time the most accurate returns have been furnished by the clergy. Mr. Hendriks then proceeded to describe the results obtained from the tables appended to his paper, grouping them into five divisions. In the first division, under the head of "general results," Mr. Hendriks gives three tables. Table A shows the population of Sweden in each year for a hundred and seven years 1749–1855, and various statistical results connected therewith. Table B gives the proportion dying at each year of age, for males and females respectively, at certain epochs between the years 1755 and 1855. It shows an average expectation of life at birth, in the period from 1755 to 1775, of 33·88 for males, and 36·60 for females; and from 1841 to 1855, of 41·28 for males, 45·60 for females. In Table C are given the result of the most recent investigations into the value of life in Sweden. Comparing the Swedish Life Table for 1841–55 with Dr. Farr's English Life Table (1841), it is found that, as regards male life, the figures are in favour of Swedish life from birth to three years of age, and in favour of English life from four years to the end of life. As regards female life, the expectation of life is favourable to Swedish life from birth to thirty-two years of age; and from thence, with some slight irregularities, in favour of English life to the extremity of life. In the second group of tables, Mr. Hendriks gives results illustrating the progress of population in Sweden, from which it appears that the greatest increase in the population in any quinquennium was 1·392 per cent.; and the smallest, or minimum increase, was 0·39 per cent., between 1786 and 1790. The population of Sweden is so markedly rural that in 1855 the whole urban population of Sweden scarcely equalled that of Liverpool alone. There is no town except Stockholm with 100,000 inhabitants, only four ranging between 98,000 and 15,000, and only twelve between 15,000 and 5000. The proportion of the sexes in the population was 1124 females to 1000 males in 1751, but in 1855 it had decreased to 1063 females to 1000 males, showing a progressive diminution in the preponderance of females. Group three comprises tables illustrating the conjugal condition of the people. Under group four are found tables illustrating the fecundity of marriages, the birth rate, legitimacy and illegitimacy. The num-

ber of males born alive to 1000 females born had augmented from 1043 in the period 1751–60, to 1050 in the period 1851–55. With regard to illegitimacy, it was found that the number of bastard births to every 100 children born had increased from 3·11 to 9·33. In table P an analysis is given of the single births, still-births, twins, triplets, and four at a birth, to every 100 deliveries. The phenomenon of four children at a birth takes place about five times in a million deliveries. The fifth and last group of tables contain the particulars of the death rate.

The average of the hundred and five years, 1751–1853, exhibits a mortality of about one in forty, or $\frac{1}{2}$ per cent. The years of highest mortality were from 1806 to 1810; those of lowest from 1841 to 1845. The Swedish rate of mortality compared with that of other countries shows very favourable results; but the mortality of the towns is out of all proportion to that of the country districts. Mr. Hendriks concluded his interesting paper by giving some particulars of the diseases most prevalent in Sweden, and an account of the ravages of the cholera, owing to the defective nature of the sanitary arrangements in the towns. In the discussion which followed, Mr. Hammack, Mr. Heywood, Mr. S. Brown, Mr. Walford, Mr. Hodge, and the Chairman took part; and the meeting separated.

BRITISH ARCHAEOLOGICAL ASSOCIATION.

January 22.—T. J. Pettigrew, F.R.S., F.S.A., V.P., in the chair.

J. H. Le Keux, Esq., of Argyll Place, was elected an Associate.

Mr. Moore forwarded particulars relating to the discovery of a Roman villa in a field called Cheddars, West Coker, Somersetshire. At the depth of two feet a kind of rude stone pavement, on which and in the joints between, various articles were found. The villa seems to have been destroyed by fire, and the spot rifled; but there were numerous tesserae, bones, horns, and portions of plastered walls coloured. There were also tiles, fragmentary pottery, flints, and coins. Two out of thirty were in good preservation, and were of Marca Otacillina Severa, the wife of the elder Philip, with reverse—a seated figure CONCORDIA AVG., and a valous. Nails were abundant, a bronze spear-head, a pair of tweezers, a fibula, and a very curious statuette about three inches in height, being a rude representation of Mars, of Etruscan workmanship. Kimmeridge coal-beads, oyster-shells, etc., were also met with, and a further examination will be pursued.

In reference to the discovery of a leaden coffin at Worcester Cathedral, announced at the previous meeting, Mr. Cuming mentioned other instances in which they had been found of human form. These were of James IV. of Scotland, buried at the monastery of Sheen in 1513; of Mary, Countess of Arundel, in the chapel formerly belonging to the College of the Holy Trinity at Arundel, in 1557; of Henry, Prince of Wales, in a vault on the north side of Henry VII.'s Chapel at Westminster, in 1612; and of Thomas Sutton, the founder of the Charter-House, who died in 1611. This example is very singular, for on its upper part is a mask with a square Egyptian beard, as seen on the mummy cases, having an Osirian representation.

The Chairman stated that his attention had been called by the local surveyor of the Board of Health at Bow to the discovery of a portion of a sepulchral slab, of Purbeck marble, on digging a sewer on the site of the ancient Abbey of West Ham. He and Mr. Roberts had visited the spot, and found it to be twenty-six inches in length and twenty-three in breadth, giving a representation of the lower part of a Calvary cross, with trefoils and quatrefoils at the sides. The character of the work was neither pure nor good, and belonged to the commencement of the fourteenth century. The Chairman also reported that inquiries had been made in regard to the preservation of the house visited during the Congress at Chester in 1849, known as God's Providence House, having carved in wood on its front, "God's Providence is mine Inheritance." This had been threatened with destruction, and it was intended to have had a brick front instead of the present most remarkable character. By the laudable exertions of the Chester Archaeological Society, it has been averted. The house is now almost down,

all the back part has been taken away bodily, but the front remains. All the old oak is to be used again, and the front will be simply thrown up so as to increase the height of the row and the rooms above.

Mr. Planché read a paper on a remarkable tomb at Albrighton, co. Salop, which was illustrated by two very elaborate drawings by Mr. Hillary Davies of Shrewsbury. The tomb is of the thirteenth century, and almost entirely covered with armorial bearings; but no suggestion as to the person to whose memory it had been erected has been made public by any one, and the Rev. Mr. Eyton, the historian of Shropshire, who describes the tomb, has hesitated to give his opinion respecting it. Mr. Planché demonstrated how impossible it was to assign, with anything like confidence, any of the shields sculptured upon it to particular families without the further assistance of colour. He, however, pointed out two or three that might be tolerably well depended on, and gave his reasons for believing that it was a monument to one of the De Willy or Willigley family connected with the Pickfords, and probably commemorated Andrew Fitz Nicholas de Willy, slain at the battle of Evesham in 1265. The arms of Pipard, which there can be little doubt are displayed on the side of the tomb, would lead to the conjecture that it was erected to Ralph, son of Ralph Fitz Nicholas, who assumed the name and arms of Pipard, and whose father had John de Pickford, the uncle of Andrew de Willy, in ward in 1252. Mr. Planché exhibited a pedigree showing the connection of the various families of Pickford, Willy, Baskerville, Fitz-Odo, and Harley, and promised further attention to the subject.

GEOLOGICAL SOCIETY.

January 22.—Sir R. I. Murchison, V.P.G.S., in the chair.

Samuel Sharp, Esq., Dallington Hall, near Northampton, and George P. Wall, Esq., The Hills, near Sheffield, were elected Fellows. Senior Casciano di Prado, of Madrid, was elected a Foreign Member of the Society.

The following communications were read:—1. "On some Flint Arrow-heads (?) from near Baggy Point, North Devon," by N. Whitley, Esq.; communicated by J. S. Enys, Esq., F.G.S. Immediately beneath the surface-soil above the "raised beaches" of North Devon, Cornwall, and the Scilly Isles, the author has observed broken flints; and at Croyde Bay, about half-way between Middle-Borough and Baggy Point, at the mouth of a small transverse valley, Mr. Whitley found them in considerable number. About 10 per cent. of the splintered flints at this place have more or less of an arrow-head form; but they pass by insensible gradations from what appear to be perfect arrow-heads of human manufacture to such rough splinters as are evidently the result of natural causes. Hence the author suggested that great caution should be used in judging what flints have been naturally, and what have been artificially shaped.

2. "On some further Discoveries of Flint Implements in the Gravel near Bedford." By James Wyatt, Esq., F.G.S. Since Mr. Prestwich described the occurrence of flint implements near Bedford (*Geol. Soc. Journ.* No. 67, p. 366), Mr. Wyatt and the Rev. Mr. Hillier have added seven or eight to the list, from the gravel-pits at Cardington, Harrowden, Biddenham, and Kempston. Mr. J. G. Jeffreys, F.G.S., having examined Mr. Wyatt's further collections of shells from the gravel-pits at Biddenham and Harrowden, has determined seventeen other species besides those noticed by Mr. Prestwich, and among these is *Hydrobia marginata* (from the Biddenham pit), which has not been found alive in this country. At Kempston, Mr. Wyatt has examined the sand beneath the gravel (which is destitute of shells), and at three feet in the sand (nine feet from the surface) he found *Helix Succinea*, *Bithynia*, *Pupa*, *Planorbis*, &c., with flint flakes.

3. "On a Hyena-den at Wookey-Hole, near Wells, Somerset." By W. Boyd Dawkins, Esq., F.G.S. In a ravine at the village of Wookey-Hole, on the southern flanks of the Mendips, and two miles N.W. of Wells, the River Axe flows out of the Wookey-Hole Cave by a canal cut in the rock. In

cutting this passage, ten years ago, a cave, filled with ossiferous loam, was exposed, and about twelve feet of its entrance cut away. In 1859 the author and Mr. Williamson began to explore it by digging away the red earth with which the cave was filled, and continued their operations in 1860 and 1861. They penetrated thirty-four feet into the cave, and here it bifurcates into two branches, one vertical (which was examined as far as practical), and one to the right (left for further research). A lateral branch on the left, not far from the entrance, was also examined. The cave is hollowed out of the Dolomitic Conglomerate, from which have been derived the angular and water-worn stones scattered in the ossiferous cave-earth. Its greatest height is nine feet, and the width thirty-six feet; it is contracted in the middle, and narrow towards the bifurcation. Remains of *Hyena spelaea* (abundant), *Canis Vulpes*, *C. Lupus*, *Ursus spelaeus*, *Equus* (abundant), *Rhinoceros tichorhinus*, *Rh. leptorhinus* (?), *Bos primigenius*, *Megaceros Hibernicus*, *C. Bucklandi*, *C. Guettardi*, *C. Tarandus* (?), *C. Dama* (?), and *Elephas primigenius* were met with; remains of *Felis spelaea* were found when the cave was first discovered. The following evidences of man were found by Messrs. Dawkins and Williamson in the red earth of the cave—chipped flints, flint splinters, a spear-head of flint, chipped and shaped pieces of chert, and two bone arrow-heads; and the author argues that the conditions of the cave and its infilling prove that man was contemporaneous here with the extinct animals in the pre-glacial period (of Phillips), and that the cave was filled with its present contents slowly by the ordinary operations of nature, not by any violent cataclysm.

ROYAL ASIATIC SOCIETY.

January 25.—General meeting of the Society, Lord Strangford, President, in the chair.

Daniel D. Dymes, Esq. and C. P. Moodely, Esq. were elected Residents, and C. T. Jones, Esq., Captain C. L. K. Glasfurd, John G. Taylor, Esq., and Lieut. R. A. Cole, Non-Resident Members of the Society.

Portions of translation were read by the Secretary, made from the Chinese by the Rev. S. Beal, and entitled "Memorials of Sakya Buddha Tathagata (text and commentary), by Wong Puh." The interest of the work consists in affording a means of comparison between the current ideas of Chinese Buddhists and those of votaries of that creed residing elsewhere, as also between those ideas as now prevailing in China and what is observable in the early ages of that faith, as recorded in the most ancient Sanskrit and other Indian books. One fact appeared evident to Professor Goldsticker, as expressed by him in a subsequent remark, viz. that the Chinese author of the original had no very correct knowledge of either the forms or significations of the Sanskrit words on which he had occasionally to comment in the course of his work.

ROYAL GEOGRAPHICAL SOCIETY.

January 27.—Captain R. Collinson, R.N., Vice-President, in the chair.

Commander W. Digby Mackworth Dolben, R.N., Captain Horace Montagu, Lieut.-Colonel A. Park, Major Charles S. Showers, Edwin Adams, James H. Crossman, Alfred Head, J. Binny Key, C. Davidson Leggatt, G. Lumsden, Colin J. Mackenzie, R. Russell Notman, John S. Phene, the Earl of Pomfret, R. Prilo Roupell, Q.C., Henry A. Sandford, Franklin Travers, John Wardlaw, and John Watney, junior, Esquires, were elected Fellows.

Dr. Shaw read a letter addressed by Messrs. Chambers and Finke, of Adelaide, to the President, Lord Ashburton, giving particulars of their progress in the fitting out of another expedition to complete the crossing of the Australian continent, from south to north, under Mr. Stuart. On the 22nd October, Mr. Keckwick and Mr. Woodford started for Chambers Creek, amply supplied with horses, water, food, and all the necessaries for the entire party, which, including Mr. Waterhouse, the naturalist, consisted of eleven men, with seventy horses. Mr. Stuart intends forming dépôts *en route*, and little doubt is entertained of his success in making his way through the last eighty miles which have yet to be accomplished.

The papers read were:—1. "Journey in Eastern

Africa, from Mombas to Kiléma, and Ascent of Kilimanjaro," by Richard Thornton, Esq.; communicated by Sir R. I. Murchison. Mr. Thornton describes his route in company with Baron von Decken, from Mombas to the south-west, over the Shimba, thence to the Kadiaro; then south-west to the Pare; then north to the Lake Yasi, and through Dafeta to Kiléma, where an attempt was made to ascend Kilimanjaro; but they had to turn back at about 8000 feet, and went round by the foot of the mountain to Madjami, and returning by Dafeta, Lake Yissi, Paie, and the north fort of Usumbara to Wangi, on the coast, which was reached a hundred and one days after leaving Mombas. A tolerable map of their journey was made, the country being favourable for triangulation, which was checked by several latitudes, and a lunar distance at Kiléma. The altitude of Kilimanjaro, taken from six different stations, was estimated to be about 20,000 feet. Its varied shape and appearance, as seen from divers points, were described. Several miles to the west of the top summit, a great conical mountain, named Mern, rises from the plain of the Massai to perhaps 18,000 feet.

The varied and different forms and appearance of the snow, as seen from different points, are dwelt upon, and the general physical and geological character of the mountains described.

2. "Ascent of the Ogun or Abbeokuta River," by Captain R. T. Burton, F.R.G.S., Her Majesty's Consul at Fernando Po, with Captain Bedingfeld, R.N., F.R.G.S., and Dr. Eales, R.N. The party left Lagos on the 29th of October last. After three hours' paddling up the fetid Abgoi Creek, they entered the main stream, which was here a hundred yards broad, belted on both sides by an immense growth of forest, and little affected by the tide. The river is navigable as far as a place called Aro. At that point a ridge of rocks crosses the bed and forms an impassable rapid, the general style of ferry here being a large calabash, which the traveller, to use Captain Burton's words, takes to his bosom. After a week's stay at Abbeokuta, they left that place on the 8th of November, and arrived at Lagos on the 9th. Captain Burton left Lagos on the 21st, in H.M.S. Bloodhound, Lieut.-Commander Dolben, which Captain Bedingfeld kindly detached for the purpose of visiting the Oil Rivers. They entered the Nun River on the 24th of November, passed through the Akassa Creek, visited Brass and Fish Towns, and at the time of the departure of the mail were proposing to sound the bar of St. Nicholas River.

3. "Journal of the Proceedings of H.M.S. Bloodhound, up the River Volta, west coast of Africa, under Lieut.-Commander Dolben, F.R.G.S." The expedition left the river to survey the bar on the 28th October last, and found that it could be crossed by boats without difficulty. They arrived off the town of Adda on the 29th, when, perceiving the inhabitants in arms, they landed on an island opposite, where they were visited by two coloured traders, one of whom acted as an interpreter in a palaver, which they afterwards had with the king. They then proceeded up the river, and after much difficult navigation reached Medica, a place distant five or six miles from Pong, when they were obliged to return in consequence of the rapids. The villages are almost all on the left side of the river. The huts are of a conical shape, made with cross reeds; but many of them consist merely of a conical roof on poles, without any sides.

Captain Strickland, R.N., gave some interesting details relative to the Abbeokutans, who exhibit much intelligence, extraordinary aptitude for trade, and are much more intelligent than the ordinary Africans. They are genuine negroes.

Mr. Consul Taylor expressed his opinion that the Abbeokutans possessed every facility for producing cotton to a large extent, which was doubted by Mr. Crawford.

INSTITUTION OF CIVIL ENGINEERS.

January 28.—John Hawkshaw, Esq., President, in the chair.

A paper was read "On the Form and Materials for Iron-Plated Ships, and the Points requiring Attention in their Construction," by Mr. Joseph D'A. Samuda.

The author stated that, iron-plated ships having now become a necessity, it was important to ascertain, first, the best description of construction of ship and armour; and secondly, the best form and dimensions of vessel.

To effect these objects there were four indispensable conditions; first, these vessels must be of such dimensions and power, and be built on such lines, that they should always command a superiority in speed, over the best timber-built frigates afloat; secondly, they must be protected with armour over their entire length; thirdly, the armour must be so applied as to be capable of rapid replacement, or repair; and fourthly, the armour should enter into the construction of the ship, and thus give strength to the whole fabric, as well as protect it from an enemy's fire.

These conditions had only been partially attained in the vessels already constructed, or proposed to be constructed; for, the 'Warrior' class obtained speed alone, the 'Defence' class failed in all, the 'Valiant' class only approached the second condition, and the three new ships of 6700 tons burthen, recently contracted for, at a cost with their engines of £400,000 each, would probably possess the first and second, but not the third and fourth conditions.

Although the 'Warrior' was highly creditable as a first effort, and was not defective in strength, yet it was a complicated and costly construction, and its character should not, therefore, become stereotyped, as incapable of further improvement, or as if it were not desirable to seek for it.

The author proposed that the framework of the hull should be built as in an ordinary first-class steamer of the same size; and that outside the framework, and riveted to it, there should be five longitudinal ribs, at intervals of 5 feet, reaching 20 feet below the gunwale. These longitudinal ribs should be of bars of rolled iron, 2½ inches in thickness and 16 inches wide, the outer 4 inches on each side being recessed 1 inch. The ordinary skin plates, 1 inch thick, were then to be riveted in these recesses, so as to form a flat surface for the reception of the armour, each stroke of which was to be made to correspond with the distance, from centre to centre, of the longitudinal ribs. The edges of the armour plates, 5 inches in thickness, were then to be bolted, or riveted through the ribs longitudinally, the vertical butt-joints of each plate, made to break joint with the skin plates, being riveted to corresponding ribs 2½ inches in thickness, placed between the longitudinal ribs, and attached to them with fish plates. It had been determined by experiment that this thickness of rib would be sufficient to render the edges of the armour plates, when weakened by the rivet-holes, equal in strength to the central body of the plates. By this arrangement a perfect ship without armour was first made; then a complete armour case was attached through the longitudinal ribs, without interfering with the joints, or fastenings of the ordinary skin of the vessel. Indeed, the skin would be so distinct from the armour that, in time of peace, the armour could be removed, and the vessel be used as a transport, if desired. By these means the armour could be rapidly repaired at any point, and there would be no necessity for tonguing and grooving the plates, adopted as an expedient by the Admiralty, to remedy the bending up at the edges, which the present imperfect mode of fastening rendered them liable to.

Thus, protection would be obtained over the entire length of the vessel, by the armour admitting of rapid replacement, and entering into the construction of the ship. It remained only to show, what dimensions and power were necessary to secure speed. For a 32-gun frigate constructed as described, the best dimensions would be 382 feet long, 55 feet beam, and 31½ deep to the main deck; 5600 tons burthen, and fitted with engines of 1200-horse power, by which a speed of 15 knots an hour could be obtained, with the armament, ammunition, and coal on board, and with the port sills 9 feet above the water-line. Such a vessel would have even greater speed than the 'Warrior,' and be wholly protected over the entire length of the sides.

As the importance of complete protection had now been recognized by the Admiralty, it was desirable to compare this armour-skin vessel, of 5600 tons burthen, with those now building. The Ad-

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miralty vessels were to be 6700 tons burthen and 1250-horse power, but they would not be able to carry a heavier armament, or possess a higher speed than the proposed vessel. They would be less manageable, form larger objects to fire at, and cost £400,000 each, instead of £340,000, or in a fleet of twenty-four such frigates, one million and a half pounds sterling more.

For coast defences vessels might be built, protected from stem to stern, having a length of 200 feet, beam of 48 feet, depth of 25 feet, burthen of 2200 tons, and engines of 350-horse power pierced for thirty-two 68-pounder guns, carrying only sixteen with a draft of water of 16 feet, when the guns, ammunition, and coal, were on board, and capable of attaining a speed of 11 knots an hour.

In conclusion, the author thought that the time had arrived, when the Admiralty should see the propriety and the advantage to the public service of abandoning the monopoly of restricting all advance in the construction of mail-clad vessels to plans and systems emanating from themselves; and that it would be far better to trust to the engineering skill of this country, leaving it free to take the initiative in improving this branch of National Defence, and the Admiralty only exercising a veto within such limits as experience fitted them to form a judgment upon.

LITERARY AND SCIENTIFIC MEETINGS FOR THE ENSUING WEEK.

MONDAY.—*Royal Institution*, 2.—General Monthly Meeting. *TUESDAY*.—*Ethnological Society*.—On the Acculturization of Man, by Dr. Hart, Hon. Sec.

Royal Institution, 3.—On the Physiology of the Senses, by John Marshall, Esq.

Institution of Civil Engineers, 8.—Renewed Discussion on Iron-Plated Ships.

WEDNESDAY.—*Geological Society*, 8.—On Isodiametric Lines as means of representing the Distribution of Ordinary Sedimentary as distinguished from Calcareous Strata, with special reference to the Carboniferous Rocks of Great Britain, by E. Hull, Esq., F.G.S.—On the Recent Eruption of Vesuvius, by M. P. de Tchihatcheff; communicated by Sir R. I. Murchison, V.P.G.S.—On some Volcanic Phenomena observed at Torre del Greco, by Signor L. Palmieri; from the Foreign Office.

Society of Arts.—On the Improvements and Progress in Dyeing and Calico-Printing since 1851, by Dr. F. Crane Calvert, F.R.S.

THURSDAY.—*Royal Institution*, 3.—On Heat, by Professor Tyndall.

Linnæan Society, 8.—Notes on the *Smythuriida*, by John Lubbock, Esq., F.R.S. and L.S.—On the Geographical Relations of the Coleoptera of Old Calabar, by A. Murray, Esq., F.L.S., &c.

Chemical Society, 8.—On Ground Ice, by Mr. Adie.—On Crystalline Xanthin in Human Urine, by Dr. Bence Jones.—On Silica, by Mr. A. H. Church.

FRIDAY.—*Royal Institution*, 8.—On Fossil Remains of Man, by Professor T. H. Huxley.

SATURDAY.—*Royal Institution*, 3.—On the English Language, by Rev. A. J. D'Orsay.

FINE ARTS.

The Fitzwilliam Museum at Cambridge has been recently enriched by the gift of a bust of Horne Tooke, by Chantrey, presented during the later part of last year by Lady Chantrey. This work is stated to have been the first by which Chantrey acquired great professional success; the commissions which he received in consequence of its execution having exceeded fifteen hundred guineas. Shortly before, another work of interest became the property of the Museum, in the shape of a small marble bust of Napoleon I., of very delicate workmanship, to which this pedigree is attached. It is stated that Napoleon, whilst residing on the Isola Bella, shortly before the battle of Marengo, sat for this bust to a sculptor at Ferrara (whose name is not given), for the Duke of Molzi. The Duke's executor was Giorgio Granelli, of Pisa, who presented it in 1825 to George Heath, the artist. In the same Museum is now also to be seen the important painting of *Ruins of the Temple of Bassa*, by Edward Lear. This work was executed in 1854-5, and was purchased by subscription and presented to the Museum upwards of a year since. The picture is executed with all the minute detail which is characteristic of the Pre-Raphaelite school, and by its realistic treatment of foliage, rocky foreground, and objects near to the spectator, inspires the fullest confidence as to the accuracy of the forms of the distant moun-

tains, and the situation and appearance of the ruins. The colouring is also vigorous, and not deficient in harmony, whilst the labour occupied in producing and finishing so large a work must have been enormous.

A sale of the collection of pictures formed by the late S. Leigh Sotheby, F.S.A., is announced by Messrs. Sotheby and Wilkinson on Thursday and Friday next. The number of works is two hundred and eighty-five, nearly all in water-colours, and by a great variety of artists. The collection is well known, and comprises one, two, or three specimens of almost every name of celebrity for many years; going back to Thales Fielding and Downton. The sale will be interesting as occurring early in the year, and affording some indication as to its prospects.

The library and furniture of the late Rev. John Hewlett, of 55, Hunter Street, Brunswick Square, formerly preacher to the Foundling Hospital, are now, on the death of his widow, to be offered for sale. Amongst some pictures are two of note; one believed, with good reason, to be by Fuseli, with whom Mr. Hewlett was intimate; the other a landscape, sheep and figures, reputed to be by Titian. The books are to be sold on Tuesday, and the pictures on Wednesday next.

MUSIC AND THE DRAMA.

The Musical Society of London held their first Conversazioni this year at St. James's Hall, on Wednesday evening last. We are sorry to hear, by the way, that the Library belonging to this very flourishing society is about to be broken up; nine-tenths of the musical works in it, the gift (or, as now turns out to be the case, the loan) of Mr. Charles Horsley, having been claimed by this gentleman's creditors. Little or no interest, however, has at any time been taken in the growth of the Library, even by those to whom the Society is indebted for its existence; and a recent order of the Council, in consequence of which certain musical periodicals, such as the *Gazette Musicale*, the *Signale für die Musicalesche Welt*, and the *Neue Zeitschrift für Musik*, are discontinued, will tend still more to diminish its resources. A cursory inspection of the Library belonging to the Musical Union, founded by Mr. Ella, will show what may be done in such a case, even by a single individual.

A new theatre has recently been erected at Gotha, under the superintendence and from the designs of the Berlin architect, Edward Titz. It is described in the German papers as a masterpiece of architectural art, and a worthy rival to the Opera House and the Victoria Theatre at Berlin.

Bottesini's new opera, "Marion Delorme," has lately been represented at Palermo with tolerable success. The chief characters in it were undertaken by Mme. Fiorentini, and Signore Malagola, Cima, and Lanzoni.

The following list of new operas, performed at different theatres in Italy during the past year, is not without interest, as showing how many composers there are at the present day in Italy whose names even are unknown to English ears:—"La Penna del Diavolo," by Quilici; "La Savoyarda," by Ponchielli; "Adelio," by Mercuri; "Eleonora di Toledo," by Zabban; "L'Espiazione," by Peri; "Shakespeare," by Benvenuti; "Aurora di Nevers," by Simico; "Guerra in quattro" and "Mazepa," by Pedrotti; "Il Melatino di Toledo" and "Belphégor," by Pacini; "Isaura di Firenze," by Parravano; "Desiderio Duca d'Istria," by Sternich; "Catarina di Guisa," by Rossi; "Virginia," by Petrella; "Il Menestrello," by De Ferrari; "Il Prigioniero di Palermo," by Persiani; "La Mendicante," by Sangiorgio; "La Locandiera," by Usiglio. To English minds all Italian musical art is summed up in one representative—Giuseppe Verdi.

A new opera, the principal part in which is designed for Mme. Lagrange, is now in progress from the pen of Flotow, the composer of "Marta" and of "Stradella."

The copyright of Verdi's last opera, "La Forza del Destino," has been purchased from Ricordi, of Milan, by Mr. Willert Beale.

The orchestral rehearsals of Gounod's opera, "La Reine de Saba," have already commenced. The first representation of Grisar's new opera, "Le Joaillier de St. James," was announced as likely to come off during the past week.

A new actress, Mlle. Géraldine, was announced to make her *début* at the Bouffes Parisiens last Tuesday, in a one-act operetta, composed by Alphonse Varney, "Une Fin de Bal," the libretto written by M. Dorey.

In our own Metropolis we have little to record during the past week. Offenbach's pleasing operetta, "Le Mariage aux Lanternes," at the New Royalty, Soho; and Balfe's "Puritan's Daughter" at Covent Garden, still maintain their ground. Yesterday (Friday) the Sacred Harmonic Society gave a performance of "Deborah," upon which we may have some remarks to make next week; and this afternoon (Saturday) the first of M. Ernst Pauer's classical pianoforte performances takes place at Willis's Rooms.

OMNIANA.

Kakemna the most ancient Author in the world.—The *Prisse Papyrus*, now in the Bibliothèque at Paris, has been styled by Messrs. de Rongé and Habas the most ancient book in the world. There is, in fact, no other roll or book which comes near it in point of antiquity, though there are lapidary inscriptions of much earlier date. The papyrus itself is ascribed with probability to the eleventh Manethonian dynasty. It contains a collection of proverbs by Ptah-hotep, sage who is stated to have lived in the days of King Assa (of the sixth dynasty of Lepsius), and also the last two pages of a similar work by an author who lived in the days of Kings Urna and Saebru. These two kings appear to be of a still earlier dynasty, probably the third of Manetho. The name of this latter author has not yet been announced; it appears, however, on the second page of the papyrus. The passage may be read thus:—"When his Majesty King Urna died, then succeeded his Majesty King Saebru, as the benevolent monarch of the whole land. Then was Kakemna made chief of a district and a judge." There can be little question that Kakemna (or Kamenma, for there may be a doubt as to the reading of his name) was the writer of the treatise of which only two pages now remain, and we claim him as the oldest literary character known in the world's records, of whose works any remnant has been handed down to our times.

Shakesperian Emendation.—The passage in the commencement of *King Henry IV*, Part I.—

"No more the thirsty entrance of this soil!
Shall daub her lips with her own children's blood."

has vexed the commentators much. Several readings have been proposed, the most popular perhaps being that of the *Variorum* edition—

"No more the thirsty *Erinnys* of this soil."

Those who adopt this word, consider "Erinnys of the soil" as a mere circumlocution for "this soil." The word is not very satisfactory, and will not bear much looking into. The difficulty is to find some other party, not identical with the soil, who may be supposed to daub "the soil's" lips with her (the soil's) own children's blood. And this seems impossible so long as the word *thirsty* is retained, as that epithet appears necessarily to apply to the soil. A slight alteration of the *thirsty*, and one of the word *entrance*, by no means so violent as some which have been proposed, will, I think, remove the difficulty. What I suggest is—

"No more the *thirsty tenants* of this soil!
Shall soil her lips with her own children's blood."

The letter *f* is not unfrequently changed into the long *f* (*s*); and *entrance* and *tenants* have most of their letters in common. I leave to the Shakesperian critics to consider whether there is any valid objection to this reading, which certainly presents a very intelligible sense, and a very natural idea. What more worthy of lamentation and regret than to see the tenants of the soil, who would have otherwise given their time to thrift and profit, employing themselves in cutting one another's throats, and thus daubing with blood the lips of their own mother, the soil, whose mouth must open to receive the bodies of the slain?

G.

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